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VOLUME XIII, NUMBER 2 JANUARY 1958

MICHALSON
WHAT EXISTENTIALISM IS ABOUT

DRIVER
THE COST OF RECONCILIATION

BROWN
LITTLE ROCK AND THE CHURCHES

HALVERSON
THE RENEWAL OF WORSHIP IN THE LIFE OF THE CHURCH

THOMPSON
OUR GRAVEST CHALLENGE

JACKS
SURVEY OF RECENT NEW TESTAMENT LITERATURE

BOOK REVIEWS

UNION SEMINARY QUARTERLY REVIEW

TO PROMOTE THOUGHT AND ACTION IN THE SERVICE OF CHRIST

VOLUME XIII, NUMBER 2 JANUARY 1958

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What Existentialism is About

Carl Michalson

Martin Luther once complained that it was impossible to become a theologian except without the help of Aristotle, "that comedian who deluded the church with his Greek mask." In the church today, on the other hand, it has become increasingly difficult to be a theologian except *with* the help of existentialism. A great wail has gone up over this alliance, however. The Greek mask of Aristotle seems to hide an innocent face compared to what lies behind the mask of existentialism.

Aristotle at least believed in what the church could plausibly construe as God. Existentialism is atheistic. Aristotle asserted a view of man which gave him status higher than the animal and even granted immortality. Existentialism calls man "nothing" and says his life is a being toward death. Aristotle made man's highest act an act of reason, capable of knowledge. Existentialism sponsors passionate leaps, dignifying ignorance. If Luther found Aristotle's pious insights hostile to the interests of the faith, how is it that existentialism can acquire theological esteem today with its defiant and eccentric categories? The early church called Plato a Greek-speaking Moses. Could one, even in a frenzied moment, refer to Jean-Paul Sartre as a French-speaking Luther?

There are excellent grounds for seeing that the reformulation of the instruments of thought taking place in existentialism today is making it possible for Christians to reflect upon their faith profoundly. Existentialism has pressed theology into a regimen of intellectual roadwork destined to overcome some of the mental obesity of the church and fit the church for the next round in its contest for theological authenticity. In order to clarify what this could mean, I have singled out three of the concepts most frequently adduced by existentialism's detractors. The brief discussions of each of these will serve a double purpose. On the one hand, they should provide a clearer sense of

what existentialism is about. On the other, they should illustrate the lines along which existentialism can help a theologian go about his task.

1. Atheism

Several generations of Christians have been made anxious by Nietzsche's announcement that "God is dead." Contemporary existentialists, by taking up the cry, have renewed the anxiety of the church: "We believe in God!" the Christians assert, and then brand existentialism as atheistic.

What is rarely understood about existentialism is that its obituary at the grave of God is meant to be the testimony of a witness. Deicide has been committed. Existentialism is not the murderer. It is simply the witness to the crime. As Nietzsche said, it is the churches which are the tombs of God, and God is dead not because He never existed, but because people have killed Him with belief. The very manner of the church's credence is the murder weapon. If an atheist, therefore, is one who announces that no God could be believed as you believe Him and survive, then existentialism is atheistic.

Judged by that standard Luther was an atheist. Confronted by the Aristotelianized God of the medieval church, Luther had no alternative. "According to Aristotle," as Ortega y Gasset has said, "God does nothing but think about thought—which is to convert God into an intellectual, or, more precisely, into a modest professor of philosophy." To speak of the God of Abraham, Isaac and Jacob in terms so bloodless is deicide, and Luther witnessed the crime.

Judged by the same standard, Dietrich Bonhoeffer was an atheist. The fragments of his writings reveal his distress over the religious man's mechanization of God. The religious man uses God as "a working hypothesis", a *deus ex machina*, a miraculous way of escape from the perplexities of life. When he does, he is out of joint with his time. For the world has "come of age." It no longer "needs" God in the world, whether in morals, politics or science. Religious men *want* to need Him, however. So they make themselves weak in the world in order to validate their claim to God's existence as the sole power in the world. This is deicide, and Bonhoeffer witnessed it when he said,

> "God is teaching us that we must live as men who can get along very well without Him. . . . Before God and with Him we live without God. God allows Himself to be edged out of the world and on to the cross. God is weak and powerless in the world, and that is exactly the way, the only way, in which He can be with us and help us. . . . The world

come of age was an abandonment of a false conception of God, and a clearing of the decks of the God of the Bible. who conquers power and space in the world by His weakness."[1]

If atheism is a witness to the death of God by murder, then Rudolf Bultmann is an atheist, too. God is set aside, according to Bultmann, not by denying Him but by affirming Him in the wrong way. Ironically, the theologians are the class of people most likely to commit deicide. In their scientific way of talking about God they deny God, as psychologists deny love who describe it in abstraction from acts of love. In his *Commentary on Genesis* Luther said that the sin of Adam was not the act of eating the forbidden fruit. It was allowing himself to be drawn into an objective discussion about whether God should have set up such a prohibition. "To talk about God scientifically is not only an error and a delusion; it is a sin. . . . To talk about God existentially means to accept His claim upon us. . . . God can never be seen from the outside. When the world tries to do so, it leaves itself godless."[2]

It is true that there is not a single existentialist who affirms that God is *necessary*. Some call that atheism. Others regard it as the way to let God "be". The consequence is that some existentialists believe in God and some deny him. But the same quality of passionate personal involvement is present in each position. For if God were necessary, you could neither believe nor deny him. He would be a fate requiring submission. All existentialists agree in affirming that God is *possible*, some by their devotion (Marcel and Berdyaev) some by their metaphysical wistfulness (Heidegger and Jaspers), and some by their very rebellion against Him (Camus and Sartre). It is these rebels among the existentialists who bring upon themselves the charge of atheism. One would be a fool to try to purvey their atheism as something completely palatable. But one would be irresponsible not to see something in it more suggestive of the resurrection of God than in some more confident avowals of God's existence.

Even in the blatant atheists among the existentialists, God is real in life although repudiated. For God is what is known as a "limit" or "boundary". Hence Sartre who denies God also affirms that man is the futile desire to become God. Man is a being who is "in himself" and "for himself". He is sheer facticity, impacted in this present world. But he is project, too, invoked to move beyond his present

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[1] (*Prisoner for God*, p. 164)

[2] (*Glauben undd Verstehen*, Vol. I, pp. 27 and 33)

posture. When the gap between what he is (in himself) and what he ought to be (for himself) is overcome, and he becomes "in and for himself", he will either be God or dead. To accept these limits for his life is for man the most significant act of existential realism. It is his redemption from what Augustine called the sin of pride. For it is *hybris* when a man considers himself as "in-and-for himself".[3] Therefore, as Albert Camus says, one must learn to live and die, and being man, refuse to be God.

There are two forms of atheism, then. Existentialism illustrates both, and no theology which loves life can afford to by-pass the judgment resident in each. There is the atheism which witnesses the affirmations of the pious that God exists. Seeing that they refer to a being in whom their life is not involved, existentialism cries out "deicide!" And there is the atheism which, while denying God, nevertheless finds Him setting the limits of being. These existentialists make the curses of men to praise God, like the character in Camus' *The Fall*, who unwittingly disperses the "café atheists" by his profane but passionate allusions to deity.

2. Nihilism.

Existential nihilism does not claim that man is nothing at all. It simply says that he is not yet what he can be. People who use the word "nihilism" to cover both these meanings contribute to the giddy inexactitude of speech. A nihilist in existential parlance is defined as Nietzsche did it in *The Will to Power* (Ch. xvi). He "judges of the world as it is that it ought not be and of the world as it ought to be that it does not exist." Man's nothingness is, as Emmanuel Mounier once said, "a state of something not coinciding with itself." Calvin was right, therefore, in the *Institutes* to distinguish between *nullus* and *nihil* and apply only *nihil* to man. (I, i,3) (This distinction is conserved in Greek as *ouk ov* and *un ov*.)

Man exists insofar as he is the being who stretches out beyond himself. Animals do not exist. They lack, but have no sense of lack. They are "in themselves" but not "for themselves." God does not exist. He lacks nothing. He is both "in and for himself." Man is the being who suffers the encounter with nothingness, which is the gap between his sheer facticity and his project. The prefix, "ex-", specifies this movement toward the outside which is the centrifugal tendency in the being of an existing man.

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[3] (*de Trinitate* XII,II.)

Now almost anyone would say the same of man. He is a being who is not what he can be. But philosophy has rarely defined man as that interval itself. Man is not a substance which is constantly undergoing tension and revision. Man *is* the tension. He *is* the process of revision. He is not the beginning and he is not the end. He is the tight-rope dance between. He is not the abyss beneath, either. He is the *interesse*, a being between what was and what will come. The past which is what he was is no more real than the future which is what he will become. He is the reality which is the relation between these possibilities.

This view is known to philosophy as *actualism*. Man is his act. The philosopher Fichte espoused it radically when he said in *The Science of Knowledge*, "The Ego is not something which has powers. It is simply acting. It is what it acts, and when it does not act it is not at all." Sartre has illustrated this actualism in claiming that there is no ego while one is driving a car or reading a book, presumably because there is no sense of relation, or decision, or being present to oneself, although anyone who has driven in Paris or read a novel by Sartre must know he chooses some misleading analogies.

From as early as childhood it is possible to exist, to sense yourself weighing upon yourself in the act of transition to the future. Stop an anxious child and ask him what the trouble is. He will almost always answer, "Nothing!" He is only in a face to face struggle for his own arrival as a person. Interrogate a friend in a moment when his eyes seem vacuous. "What's on your mind?" He may reply, "Oh, nothing!" But he may also be stretched mid-way between the poles of his existence. He *is* the field of force between. Man is, as Heidegger has said, a being thrown into the world. His life is a continuous process of throwing himself back. Where, to whom, and why? These questions haunt the process and make him feel his life more poignantly. But the act of receiving and throwing back his life is his existence. As the poet Rilke says,

> Who can possess what he himself must hold,
> What he from time to time only catches
> And throws again as a child a ball!

To call man "nothing", then, does not down-grade him. It simply locates him in terms of his responsibility in the realm of beings. Man *is* when he relates, when he acts, when he decides. And if he does not act at all? Then he evaporates. This is the terrible burden of freedom that comes with being a man. Sartre's novels are full of it. Man is to Sartre a viscous being whose shape changes with his every act, a puff of smoke which comes and goes to the extent that one keeps materializing himself in action. "What are you thinking about?"

"Nothing!" But his mouth will be dry with the panic which comes from knowing he will be what he decides.

But has not God created us? Do we not therefore substantially exist regardless of our acts? To talk that way is to belittle both the creator and the creature. Existentialism helps us overcome that substantialistic, scholastic prejudice by leading us in the direction of the Biblical view of man. For creation is not the simple process of constructing what Plato called a "featherless bi-ped". Creation is God's invocation to a life of responsibility. Creation is not a cosmological but an historical concept. Man as creature is the existing man. He is the man who is stretching himself between the facticity of his simply being there and the project which is his response to God's invocation. Judged by that standard, an existentialist himself may be no more than what Dostoevsky called "an ungrateful bi-ped", for he does not adopt God's call as his project. But he will be more than most men are who define man only by his relation to the animal. Man, unlike the animal, exists. That is, he constantly moves beyond himself in self-transcending acts. As Nietzsche has Zarathustra say in the lines which inspired Morton Wishengrad's play, *The Rope Dancers*, "Man is a cord above an abyss. A perilous arriving, a perilous traveling, a perilous looking backward, a perilous trembling and standing still. What is great in man is that he is a bridge, and no goal." One's faith may save him from the abyss beneath by turning the existential rope dance into an act of *sursum corda.*

3. Irrationalism.

The acts in which the existentialist chooses his life are often dismissed as irrational. By that is meant they usually proceed upon some other basis than the objective caution tutored by the empirical and logical sciences. They are called "leaps" because they respond to hidden and interior urgencies undetected by the instruments which transcribe objective matters. They are called irrational because they rest upon decisions or commitments which, arrogating to themselves the executive power, reduce the rational function to the level of the legislative only.

By these standards, however, these acts should not be called irrational but *sur-rational.* The existentialist does not act in violation or disregard of the legislative reason. He only negotiates with life at a deeper than legislative level. As Samuel Taylor Coleridge says, you can only claim these acts are higher than the reason in the same way you claim the roots of a tree are higher than its branches. Or, as Karl Jaspers has put it, do not say "Be reasonable!" Say, "Be rea-

sonable out of existence." "Existence precedes essence," as the existential formula goes, which means "My existential experience is anterior to my knowledge of it."[4] Our thought is what John Dewey called "the intellectual voucher" of transactions deeply rooted in our existence. Vouchers are a valuable index to what is taking place. But vouchers are not legal tender. Thoughts become abstract and impotent in the same way languages become dead when, by virtue of their detachment from our vital existence, they lose the capacity to translate our ongoing life meaningfully.

Existential acts are the acts in which we choose who we will be and by that choice become who we are. These acts are leaps not because they are blind but because they are the way we have of spanning the chasm between our facticity and our project, our sheer brute being and our ultimate vocation. The existentialist who inspires leaps in life is not pandering to mankind's petulance or to the immaturity which values kicks more highly than contemplation. He is alerting man to his very life. Man is a deciding being whose very reality is at stake in his commitments and for whom there is only one thing worse than choosing what is wrong. That is, not choosing at all.

Bertrand Russell is accepted by many as a safe guide when he claims that "Morally, a philosopher who uses his profound competence for anything except a disinterested search for truth is guilty of a kind of treachery." When it is known, however, that the philosopher as a man is an *inter-esse*, a being between, whose very life is in suspense in his commitments, it appears as the deeper betrayal of existence to make one's search disinterested.

Sartre may be the more reliable guide because he chooses his analogies from the art of love and not from the empirical sciences. As he says in his novel, *Nausea*, "You know, it's quite a job starting to love somebody. You have to have energy, generosity, blindness. There is even, in the very beginning, when you have to jump across a precipice: if you think about it you don't do it." Or, as St. John of the Cross has put it, "In love you do not ask what reason wants to know: it is against the rules."

The risk and the subjectivism in this line is a scandal to a philosophical culture whose dominant academic philosophies are scientific. W. H. Auden has a poem called "Leap Before You Look", but I remember hearing him comment on Kierkegaard to the effect that it was the devil who first suggested Jesus should leap from the pinnacle. The force of existentialism in today's philosophical climate, however, is its insistence that life cannot be adequately negotiated on the basis

[4] (*Berdyaev*)

of a single mode of spiritual activity if that mode is the one instructed by the empirical sciences.

There is the "pure reason" of the technological method where one thinks on things and counts them. But in that method a gap always remains between our ideas and ourselves. It ought to. That is the genius of the objective sciences. They cannot and should not proceed without an object. But there is also what Ortega y Gasset has called the "historical reason" which does not hold its ideas in separation from its life but makes its interpretation real by realizing it in life. It does not count things, simply; it counts *on* them. In a discussion on a college campus recently a coed blandly informed me she believed in nothing. I raised what seemed to me to be the next step in the dialogue and gently asked, "What are you now living by?" I think I saw the girl evaporate before my very eyes. It is to her credit. Some would have remained suspended in air, pursuing the illusion that man, like some southern mosses, can survive without a root which commits his life.

Sartre has called this attitude the Actaeon complex. Actaeon on a hunt one day cleared away the branches to have a better view of Diana at her bath. The man who approaches all life with only one method, the objective rationality of the scientist, is like "the hunter who surprises a white nudity and who violates by looking at it." At some levels in reality the observer attitude is the crudest obscenity. It can be ended only by an act of decisiveness in which the gap between observer and observed is overcome and marriage makes them one.

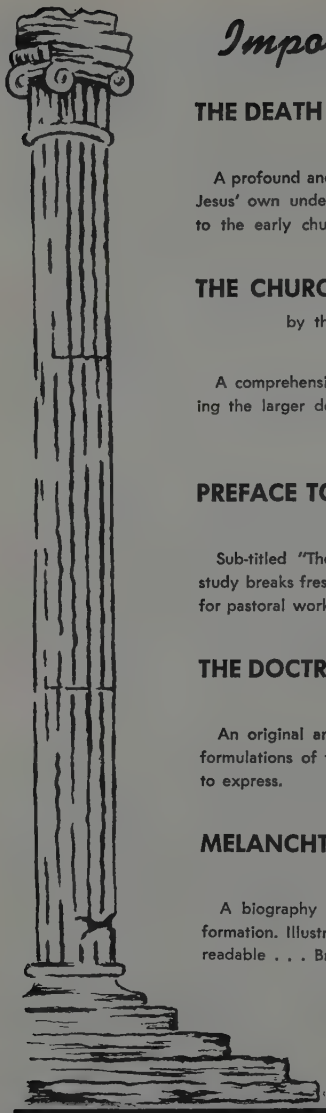
Conclusion

This is what existential interpretation is about in theology today. When the early church pursued its mission in the fashion Bertrand Russell says we must, it mythologized its faith. Myth takes the truth that God is for us in Christ and expresses it in a medium which objectifies it, exteriorizes it, hence translates it into a medium where it is least likely to become the basis of our lives. Rudolf Bultmann's main objection to the objective, cosmological, mythological way the New Testament sometimes expresses its faith is not that the science is first century and hence outmoded. He objects that it tries to be a science at all when its truth can only be perpetuated at the level of a faith, of personal decision, of history.

The only medium of expression in the New Testament in which observer and observed are indistinguishably married is preaching. Preaching does not set up claims for objective thinking to certify.

It illuminates our existence before we even ask or think. It puts a claim upon us, mobilizing us in resolute decision at the root of our lives. In the decision an authentic life is inaugurated. Where otherwise evaporation would deplete our lives in death, in preaching we are engrafted into the life of God.

Existentialism is being heralded in theological circles today, then, not as a new and rival faith but as a maieutic. By its obstetric force it is helping the church deliver the Christian faith at some of its profoundest levels of authenticity.



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*The Cost of Reconciliation**

Tom F. Driver

Current interest in the idea of tragedy is high.

Once when discussing the violence in the plays of John Webster, Professor Eric Bentley remarked: "His was an age of troubles." Then he added: "What age isn't?"

Our own century has troubles without and troubles within. It is an age of physical violence; it is also an age of spiritual turmoil. It is threatened with the chaos of a meaningless existence.

In such a situation, traditions of the past are being explored as possible sources of meaning. The Church is attractive as one such tradition, Reformation theology another, the Renaissance ideal of humanism another. Still another is the patterning of existence to be found in tragedy.

In the recently published volume, *The Tragic Vision and the Christian Faith*, Professor Nathan A. Scott, Jr., and eleven collaborators have essayed to relate two of those traditional sources of meaning: The Christian tradition and the tradition of tragedy. They have produced a readable, informative, provocative volume composed of a dozen essays on such authors as Dostoevski, Nietzsche, Hawthorne, Melville, Freud, Kafka, and Faulkner. Pascal, Goethe, and Shakespeare also are treated, and there is a lead essay on "Biblical Faith and the Idea of Tragedy." Almost without exception the essays are of superior scholarship, and many of them manage to break new ground. In a sense, however, the book fails to deliver what its title promises, for it flinches from the task of defining what is meant by "the tragic vision."

In his foreword to the symposium, Professor Scott has described the tragic vision as "an *attitude of attentiveness* to the contingencies and sufferings that it is the lot of man to endure." Perhaps the decision not to define tragedy more closely was deliberate; in view of the lengthy debates which any rigorous definition of tragedy entails, one

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*Scott, Nathan A., Ed., *The Tragic Vision and the Christian Faith*, New York, Association Press, 1957, 346 pp.

could understand such a decision. Nevertheless, the problem of Christianity's relationship to tragedy lies precisely in the area of understanding what tragedy is, or, at least, what it has been thought to be at one time or another in our tradition. If one sidesteps this difficulty, substituting for "tragedy" such words as "contingencies and sufferings," the central issues are prevented from receiving their due attention.

"The modern temper" compared to the classical and (I believe) the Christian tradition characteristically turns tragedy and comedy, in their relationship to life, topsy-turvy. The ancients understood comedy to deal with the foibles of the "man in the street." They understood tragedy to deal with the sufferings of a hero who was in some sense special, standing in an extraordinary or key position in society. Serlio's classic drawings for the tragic and comic stages in the sixteenth century reflect this distinction by prescribing for comedy a setting on a common street with ordinary houses and shops, while the tragic setting was composed of palaces and temples. We might say, therefore, that comedy was supposed to take place on the plane of the ordinary, while tragedy was supposed to take place on the plane of the *extra*ordinary. In other words, the suffering with which tragedy dealt was not that of just anybody in any situation but of particular persons in particular circumstances.

The modern mentality reverses the idea. It assumes that the stuff of ordinary life, since it involves "contingencies and sufferings," is therefore "tragic," while the comic is something else. We tend to think of realism as tragic. We do not think of comedy as realism.

In many of its essays, *The Tragic Vision and the Christian Faith* reflects this "modern temper," and in doing so it seems to suggest that the Christian faith is allied with the modern attitude. If that were so, it would seem to mean that Christianity is inimical to what has been meant by tragedy throughout most of Western history. But by the same token, would it not be inimical to those examples of particular, vocational suffering which lie within Christianity and of whch the supreme example is Christ Himself? It is significant that many, if not most, of the Biblical allusions in the volume are to the sufferings involved in the "tragic" Fall of Adam rather than to the sufferings of Christ. (Notable exceptions are T.S.K. Scott-Craig's essay on Milton and Randall Stewart's on Hawthorne and Melville.)

In other words, tragedy here tends to be universalized rather than particularized. The tragic vision has been discussed virtually without reference to the tragic hero. Likewise, there is almost no analogical or typological thinking. Tragic suffering has been discussed with scant attention to the metaphysical, religious, communal, or historical contexts within which the suffering of the tragic hero has meaning. In

many of the essays, tragedy appears to be equated with despair, in spite of the fact that most tragic literature has asserted merely the *threat* of despair, and has done so within contexts which bore witness to something more comprehensive embracing that threat. The affirmation and assurance of tragedy are given little attention in this symposium.

Certain essays, fortunately, are exceptions to the general. Albert Outler, writing on "Freud and the Domestication of Tragedy" has shown with remarkable clarity how the transcendent contexts of tragedy disappear in the Freudian "science," how in the Freudian procession we move from such assertions as Karl Jaspers' "there is no tragedy without transcendence" to the belief that tragedy is simply "the miscarriage of our own resident forces." Professor Outler calls us back to earlier understandings of tragedy on the basis of which the idea of destiny shall be allowed to return from its banishment. He shows that only by doing so can our discussions of tragedy readmit the Christian ideas of "glory" and "grace".

John E. Smith, writing on Nietzsche, has not had much to say about the contexts of suffering in the Christian view, but he has seen them clearly in Nietzsche's un-Christian view. Randall Stewart has shown brilliantly the Christ-analogies in Hawthorne and Melville, while Hyatt H. Waggoner has done the same for Faulkner, both clearly indicating that those novelists belong in the grand tradition of Western tragedy, albeit with strongly modern postures. T.S.K. Scott-Craig, whose topic is Milton, has blessedly gone out of his way to remind the reader of the ritualistic bases of tragedy and therefore to make the contextual setting of tragic suffering very clear. He is successful in relating this insight to the study of Milton.

I have reserved until now all mention of Edmond LaB. Cherbonnier's essay which opens the book, "Biblical Faith and the Idea of Tragedy." By any account this is a brilliant essay, informed, bold, incisive. Here the contextual side of tragedy is not only seen but also carefully developed. This is the essay, unfortunately connected to the others only by the slenderest threads, in which the encounter between Christianity and the tragic vision is taken with the most seriousness. It is also, to my mind, the most mistaken. This fact is a tribute to Professor Cherbonnier's courage, for only he who risks much stands to lose much.

Professor Cherbonnier sees the issues very clearly. In fact, I believe he sees them clearer (i.e., simpler) than they are. He is one to draw an absolute line between the tragic view of the Greeks and the Hebraic view in the Bible. The postulate underlying the tragic view, he maintains, is that "truth is in the whole" (Hegel). Tragedy therefore represents the clash of opposite principles, especially the clash between the

finite and the infinite. These it asks the spectator to resolve into a whole by "constant flirtation with two perspectives at once." Professor Cherbonnier describes the tragic attitude as a "schizophrenic oscillation" which results in self-"hypnosis". By contrast, the Biblical view (which, for reasons of his own, Professor Cherbonnier insists upon calling Biblical *philosophy*) asserts "a single criterion of both truth and goodness, equally applicable 'on earth as it is in heaven.'" The contradiction between man and God is therefore not inevitable; moral imperative and human freedom replace tragic necessity; and moral clarity replaces tragic ambiguity.

Present space does not permit the full reply which Professor Cherbonnier's essay warrants. The outline of that reply, however, might be summarized as follows:

1. Examination of specific Greek tragedies (a task not undertaken in the essay) would reveal that they are not as neatly comprehended in Professor Cherbonnier's terms as might be supposed. There is a subordinate theme (not the major theme, but a theme nevertheless) running through Greek tragedy pointing to what Reinhold Niebuhr calls the Greek dramatists' representation of "real persons engaged in actual history." Professor Niebuhr warns, when speaking of the Greek tragedians, that "the sharpness of the contrast between Hellenic and Hebraic ways of knowing must not obscure the similarity of their origins"*, and he shows that there is some difference in these matters between Greek tragedy and Greek philosophy.

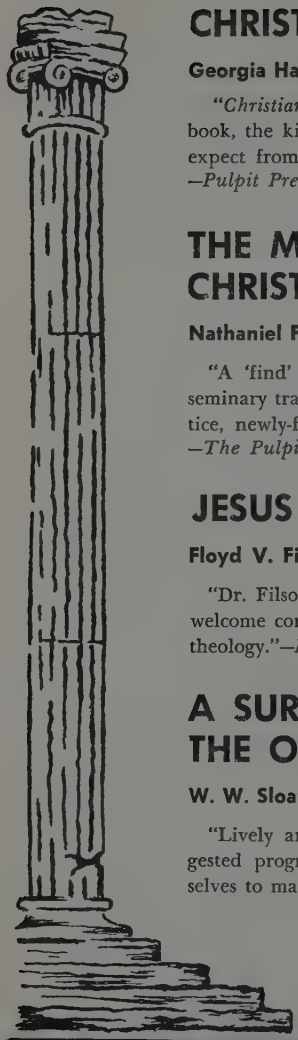
2. There is a similar tendency to oversimplify the "Biblical philosophy." Professor Cherbonnier's radical insistence on freedom, at the expense of all ideas of destiny, his assertion that "for the Bible, conflict is not integral to life, but adventitious to it" (p. 42), his minimizing the doctrine of Original Sin, and his refusal to entertain the idea that, through providence, good may come of evil, all point to an overly voluntaristic view of man and sin which "the Bible" will not consistently support.

3. Professor Cherbonnier's description of tragedy does not allow him to discriminate between tragedy written by the Greeks and that written within the Christian tradition. This is the most serious error, for it tends to make Shakespeare, the supreme literary product of Western Christianity, appear to be an anachronistic citizen of Athens. One therefore fails to see how the Biblical idea of man changed the form of tragedy without destroying it.

All those theologies which draw absolute distinctions between the Biblical view and other views of man must inevitably tend toward the

*Niebuhr, Reinhold, *The Self and the Dramas of History*, New York, 1955, p. 78

destruction of cultural forms. Men of Professor Cherbonnier's "Biblical philosophy" would write no more tragedy. In my opinion, the Christian tradition has been wiser than this. Short of the advent of the Heavenly City, it has faced the perseverance in the world of death and suffering. It has interpreted these both in the light of the Cross and in the light of God's providence. The result has been a kind of tragedy which is, to be sure, different from the Greek but which nevertheless is tragedy. The idea that "truth is in the whole" is different, but not *absolutely* different, from the Christian belief that God reconciles the world to himself. Christian tragedy explores the cost of that reconciliation.



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Little Rock and the Churches

Robert R. Brown

At this time there is peace in Little Rock. Yet most moderate citizens believe it to be a Pax Romana which could be immediately reversed either by the removal of the few remaining troops or by an "incident" in an area of the city where no troops are stationed. There is still a small but well organized body of extremists whose chief duty, apparently, is to keep the fire of racial tension burning. They are dropping the issue of segregation or integration into every pot, using the word "moderate" as an insult, and indiscriminately employing the label "Communist" to describe their opponents of whatever sort. Anonymous telephone calls to high school students who have shown disposition to accept and befriend the Negro students continue. Advertising space is still being purchased from a local newspaper for the purpose of printing inflammatory statements. Threats of violence and boycott remain the mode of operation against leading citizens who have shown a preference for legal arbitration. Few people are naive enough, therefore, to be crying "Peace, peace", when there is no peace.

Certainly the clergy of the leading churches in Little Rock are not being lulled into a false sense of security nor persuaded to withdraw from the conflict on the assumption that the battle is over. Although in some instances there is a wide cleavage between these ministers and their people, there is no desire on their part to give up their attempts to bring the Christian Witness into sharp contact with daily life. Most of them have, with the vision and courage of the Prophets, cried out against the abuses of the day with a loud, "Thus saith the Lord." They have recognized that a time comes in the lives of men when to remain silent is to condone sin and to keep neutral is heresy. Being convinced that the Gospel of Christ has guidance and instruction for society as a whole as well as for individuals within it, they are no longer seeking to find what is expedient but only what is true.

Obviously, this is not so in every case. There are some who, having mistaken unity for truth, have also preferred, for whatever reasons,

to keep themselves apart. They did not deem it proper to join in with the forty clergy and, later, with the eighty-six congregations who conducted the Columbus Day City-Wide Prayer Services. Their interpretation of Scripture and theology has thrown their convictions to the side of segregation. Yet it is pleasing to note that with only a minor exception, they prayed for the same things in their separate Service as the eighty-six congregations prayed for in theirs.

Between Judgment And Reconciliation

Meanwhile, the clergy of the leading denominations are continuing along the lines of their adopted procedure. Having spoken out forcibly, though in humility and love, they are striving now to bridge the paradox between Judgment and Reconciliation. On the one hand they are quite emphatic that the Church's Judgment had to be made and that no future action must be construed as a retreat from their responsibility as God's ministers to make it. On the other hand, they realize they cannot give spiritual leadership to those who have been alienated by Judgment unless the chasm created by the diversity of opinions is bridged with love and understanding and co-operation.

This is no small task they have set for themselves. Little Rock, and the State of Arkansas as a whole, is divided now, not only by the issue of segregation and integration, but also by the additional problem of State's Rights and Federal Rights. Even the means for effecting the desired ends are divisive. Violence, boycott, moderation, arbitration, are only a few procedures which are competing for allegiance. One side is proclaiming, "If you want to make an omelet you have to break some eggs". Another group replies, "Law and order must prevail." And a third enjoins, "This, too, will pass away."

Of course the Church's Judgment has increased the gulf between clergy and laity, between laity and laity, and in some instances between clergy and clergy. The suggested methods of procedure are not everywhere unanimous. How shall the Church act? With a perfectionist ethic which admits nothing but the Absolute Law of God? With a compromise ethic which while recognizing the sin of compromise recognizes also that such a method might conceivably be more successful in approximating the Kingdom of God? Or with the laissez-faire attitude that as long as the sleeping dog lies, the emotions and tensions will relax and God's Peace will eventually reign?

Furthermore, what are the techniques to be? Can a solution to the problems be found through a series of written resolutions which will present the truth and prick the conscience of the people? Shall the Ministry of Reconciliation offer a mass appeal which will reach society

as a whole and inspire it to open its heart and mind to God and to each individual? Or is it better to engage in what is called "single bird shooting", where every minister goes to his own people one by one and attempts to lead them to a new fellowship with God and with their brothers?

A Church Without Influence

One of the most disappointing and frightening aspects of this task has been the realization by Little Rock clergymen of the position the Church actually holds in the eyes of so many in the world. Most clergymen know, in an academic, impersonal way that the Church has always had great difficulty in exercising real influence upon the burning issues of life. Now, in a much more personal way, the Little Rock clergy realize, sadly, that their urgent calls to repent from "riotous living" are going unheard because their people do not really understand the appalling power of human sin and hence are deeming repentance unnecessary. Pastoral counseling usually gives some insight into the many souls who have not yet come to see the Christ as the Perfect Reality who mirrors them for what they are and leads them to what they ought to be. Yet, in such a crisis as the one here in Little Rock, all the separate parts of spiritual ignorance and indifference are joined together to portray the staggering fact that the Church is largely without influence in the day of society's trouble.

What the Church is proclaiming as sacred many of its own members are rejecting as impractical and sentimental. What it is presenting of the Gospel, the man on the street is receviing with *good-natured respect* but not with loyal acceptance. What it insists upon as truth, not a few are disavowing as moralism and mere sentimentality. For example, when a Christian Judgment was made on the overt actions of Violent Monday outside Little Rock High School, almost overnight hundreds of individuals became self-syled authorities on Biblical exegesis. They reserved the right, suddenly, to interpret Christianity according to their prejudices and began to present proof-texts for their own entrenched positions rather than for the truth of the Word of God known through the Church at large. These were the people who admitted either consciously or unconsciously that there were spiritual factors involved. A far greater number condemned the clergy "for dragging the Church into politics" and "for meddling in things which were none of the Church's business." The representative position was that Christianity should have a right to its say one day a week, but the rest of the time should refrain from comment or action concerning the pivotal needs of mankind. Thus, the ministers of Little Rock have been

made to see that for a great many people, religion receives that *tip-of-the-hat respect* as for an aged gentleman who has been effective years past but who has nothing to say or to give to the present.

The Divine Urgency

Yet, in spite of all these very real difficulties and, perhaps, because of them, the clergy are persevering. They have estimated the problems, recognized and repented for their own deficiencies and are continuing in their efforts to exercise their ministries both of Judgment and Reconciliation. They feel themselves under a Divine urgency to act. They correctly contend that as Christians they cannot sit in a spectator's gallery and pass pious and moralistic sentence upon those who are in the arena. So, in spite of heavy pressure from many of their own church members, they have gone down to the arena themselves.

This was the compulsion which led forty of them to meet together and to vote upon a city-wide Day of Prayer as the first step in a Ministry of Reconciliation. It inspired Protestant and Roman Catholic and Jew to sit down together as brothers under God and to put aside recognized differences in a search for unifying similarities. It brought to focus a mutual recognition that the Gospel must speak to every area of life. And in bringing together the spiritual leaders of the community this Divine constraint has also, as a by-product, increased their understanding and respect for one another.

There was no question in the minds of those who met together that the Judgment of God had to be vocalized when a thousand-member mob gathered around the high school, pushing and shoving and yelling, "Let's go get those niggers." The Church could not remain silent while an unthinking crowd, possessed by muscular emotion, cried to the white students within the buildings to "Come on out. Don't stay in there with those niggers." No argument for expediency could any longer over-rule the fact that white and Negro newspaper men and photographers were cursed and kicked and wrestled to the ground.

The Arkansas Gazette has noted that there were no recognized church leaders in the mob that day. No established business men of the community, no philanthropists, no supporters of worthy civic causes could be found there. Among the high school students, there was not a single Student Council officer, Honor Society member or campus leader present. And yet the violence, frantically and noisily supported by a number of women, was assuredly there. And so the Church spoke.

It did so in recognition of its responsibility not only to its own members but to society as a whole. Christ is concerned for the sheep

who are lost. He still weeps over the Jerusalems of the world. He still dies for the Pharisee and the publican as well as for His own disciples. And His clergy here in Little Rock have recognized the fact that they have a responsibility which is wider than to members of their separate congregations alone.

When the meeting was called to consider the Church's task in this desperate hour, Bishop Paul E. Martin of the Methodist Church reminded: "We are going to live in Little Rock for a long time and we are going to live together. This is a day when men must submerge their passions and their prejudices for the sake of the greater cause—the brotherhood of man under the Fatherhood of God."

Monsignor James E. O'Connell, rector of St. John's Seminary, said: "I think it necessary that all of us should, upon an occasion of this kind, be mindful of the fact that Jesus came into the world, according to the Christian concept of life, ot live and die for *all* men and to redeem them."

Dr. Marion A. Boggs, pastor of the Second Presbyterian Church continued: "Some of us have expressed our judgment in regard to it [the violence and the issue itself]. We did it of course with modesty, but we did it with strong conviction."

The Ministry of Reconciliation

In such ways Little Rock ministers stood courageously to proclaim God's power in that tragic time. Yet each of them knew that Judgment would not be enough. Paradoxical though it is, they understood that if the Church must serve occasionally as an axe to cut through and break down the barriers men raise before God and their fellowmen, it must also serve as a trowel to shape up and to spread that which *is* of God. Hence the next step, the Ministry of Reconciliation.

This was an unfamiliar term to many of the news correspondents and commentators who were interested in the Church's approach to the problem. They asked for a definition and an exposition of the phrase. They were told, broadly speaking, that the religious leaders of the community were planning such steps as would restore men from enmity and estrangement. It was explained that this was not to be considered as a retreat from the previous position and, in keeping with this, it was hoped several things would be accomplished. Firstly, that the cleavage created by a diversity of opinions might be mended through the Church's expression of love, understanding and willingness to co-operate. Secondly, that men might be drawn back together into a spiritual fellowship where they could calm their emotions and once again open their minds. Thirdly, that in this common communion

all men, clergy and laity, churched and unchurched, could be reminded again that they have *already* received the gift of God's Reconciliation.

How satisfactory this explanation was remains in some doubt, for several newspaper editorials seem to have preferred the word "conciliate" in its weakest sense of "gaining favor", to the powerful Christian word, "Reconciliation" with its emphasis upon the restorative powers of God for man as His child and as the brother of men. Nevertheless, the clergy, with their minds on St. Paul's Second Epistle to the Corinthians, were remembering the words, "God who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation . . . committed unto us the word of reconciliation." They were recalling Christ's own words, too. "If ye love them which love you, what reward have ye? . . . if ye salute your brothers only, what do ye more than others?" They knew, therefore, that there must be a Ministry through which the Grace of God would work.

The Building of a Ministry

The search began, then, for the common foundation upon which such a Ministry could be built. The first was Prayer. There was no question but that if people could be granted the opportunity to pray together, they might also be inspired to think and to work together. Common prayer has been the bridge which has spanned more chasms and crossed more divides than any other freely given act of man. Furthermore, it was recognized that services of prayer throughout the city on the same day and at the same hour, when even business houses would close or pause for a minute of silence, would grant thousands of worshippers the opportunity to come forward and witness to their concern and their faith in a public way and to join their petitions and intercessions with those of all others who felt as they did. Obviously, of major importance was the common belief that "more things are wrought by prayer than this world dreams of" and also that there are some devils which, as Jesus explained, "goeth not out but by prayer and fasting." And finally, a basic factor in the choice of prayer was the conviction that in all Reconciliation it is God who takes the initiative. Prayer, therefore, makes the fact of Reconciliation known. In its own special way it witnesses to the truth that God reconciles man to Himself.

This was some of the thinking behind the Columbus Day Services of Prayer. Petitions and intercessions were offered in eighty-six churches for forgiveness for having left undone the things which we ought to have done; for the support and preservation of law and order;

for the leaders of the community, state and nation; for the youth in the schools of the community; for the casting out of rancor and prejudice in favor of understanding and compassion; and for the people's resistance against unthinking agitators.

Some of the stores did close. A few held a minute of silence at 11:00 a.m. Others permitted their employees who desired to do so to attend the services. Approximately eight thousand worshippers were in their own churches. A good number of communities over the state also held mass services under the auspices of their Ministerial Unions. Many more had individual ones. And churches of all faiths throughout the nation joined in at the same day and hour. Unfortunately, there were some who felt such services had definite implications for integration. Others in the city, state and nation took sides according to their private interpretations and branded the services as instruments of the Republican Party, the segregationist party, mere moralism and pious hypocrisy, and, in several instances, as sheer cowardice.

Even so, the results were considered valuable. Although it is impossible to assess them with complete certainty, there was an immediate lessening of tension and, interestingly, a large segment of troops was withdrawn shortly thereafter. In addition, more people appeared to come out in the open to witness their belief in Law and Order. Clergy and laity alike were made to feel that there were "seven thousand men who had not bowed the knee to the image of Baal."

The second common foundation decided upon was that of open-minded discussions. It was agreed that if God gives man a mind in order that he may exercise choice, if He grants the ability to see and understand something of His Revelation concerning Himself, if His Church's doors are required to be built high enough for His worshippers to bring their minds in with them; then, obviously, He intends that the intellect should also be brought to bear on the social problems of this or any age. It was in this knowledge that the ministers of Little Rock proceeded to recommend discussion as a way of Reconciliation.

It was of course pointed out that a discussion is not a debate. It is not an argument. It is no vocal exchange whereby each seeks to defend his own position. A discussion seeks only the truth. Yet in seeking, many other truths often appear.

The Test of Personal Experience

Everyone in Little Rock still holds a strong personal opinion about the issues involved. And it seemed that calm and intelligent people, through exchanging their points of view, might actually come upon

the truth. This may have overemphasized the Hegelian principle of thesis, antithesis, synthesis. Yet at the same time it appeared to offer the means to that balance between glorifying one's differences and ignoring them. Personal conviction needs always to be tested by the experience of others. Personal religious experience by itself does not equip an individual with the knowledge necessary to drive pegs into the wall of life and to say "Here hangs truth." He must test and compare his own limited experience with the experiences of others as they are described in Holy Scripture and, in a lesser way, in history and tradition. Even so, it was felt that intelligent discussion could serve as a laboratory in which a mutual sharing of experience would help not only to reconcile men to men, but also to aid individual men to accept the truth which God reveals about themselves.

Furthermore, Jesus' statement, "Where two or three are gathered together in my name, there am I in the midst of them", was known to be applicable not only to prayer but to discussion as well. It was understood among the clergy that these group laboratories were not to be conducted on an academic scale only. More was involved than fact-finding in a sociological problem. This was to be a religious discussion of a social, and therefore religious, problem. It was to proceed under the shadow and with the guidance of God. Hence, the mere "togetherness" of the group would, it was hoped, become a Fellowship of the Holy Spirit. No matter what the diversity of opinion might be, if there was unity in Christ and a common concern to find an answer through Him, then the many little discussion cells could know the Holy Spirit which would give light to an entire community.

It must be confessed that this approach to Reconciliation has not been entirely successful (if this term can be used). The official board of one congregation, upon learning the purpose for which it had been convened, immediately requested an adjournment and refused even to permit the minutes to be recorded in order to indicate that the meeting had been held. Another group, when presented with a series of questions by its minister as a spring-board to discussion, proceeded to warm debate rather than calm consideration, and became more divided than ever. The minds of many even within the churches are so firmly locked that it is not always possible to find a sufficient number of people who are ready to make a beginning in discussion.

Yet the picture is not entirely dark. Here and there some progress is being made. From several discussion groups has come the conviction that Christians must take a stand in spite of individual prejudice and the possibility of being socially and economically boycotted. In other groups, ways and means for breaking the present deadlock between the Governor of Arkansas and the President were

considered. And in still others, the power of Christ's Presence has made each member aware that he has *already* been Reconciled to God and that he must witness this fact in his daily life. Thus, if there is much which is left to be desired in this *way of Reconciliation,* there is still a modicum of good report which indicates its truth and its power.

Conclusion

This, all too briefly, has been and continues to be the Church's role in the Little Rock story. The conclusion is not yet written. When it is it will become far more apparent where the Church has failed and where it has succeeded. Even when it is written, it will not become a *fait accompli,* for the same problems will continue to confront the churches of the south, the nation and the world for at least decades to come. Nevertheless, the Church in Little Rock is trying. In due humility, in recognition of its own involvement in human sin, and with the confession of its own need for forgiveness, it is striving to open a way.

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The Renewal Of Worship In The Life Of The Church

Marvin P. Halverson

Renewal of the life of the Church is itself renewal of worship, for worship is the characteristic vital act of the Church. It is fundamental to the Church's self-definition and to ecumenical activity as represented in the National Council of Churches. While theology, liturgy, and Church history are involved in this article, I write as one whose official duties in the National Council have brought me into contact with the divergent experience of the churches in their worship.

My previous responsibility as dean of students and director of studies in a theological seminary has made me conscious of the need for renewal of worship. It seems to me that the worship of a theological seminary community is crucial to the nurture of students, preservation of the faculty, training of the future clergy, and the renewal of the Church. More often than not, however, worship in theological communities has been an amalgam of vitiated liturgical traditions and the reflection of the varying moods of succeeding generations of students. The uncertain state of worship in our churches, I believe, reflects this past indifference and it is salutary that the ferment of concern about worship is arising in theological seminaries.

It appears that this is the situation in Roman Catholicism as well. To be sure, there are remarkable parishes which incarnate the insights of their liturgical movement, but the renewal of worship in the Roman communion represents the study and work of certain orders and their theological seminaries. Apart from their role in training the future leadership of the churches, however, Protestant theological seminaries exercise enormous influence by demonstrating what renewal of worship can mean in the life of the community. I think it not unfair to hope that theological seminaries might represent the triumph as well as travail of a Christian community. But those who assume this task

face great difficulties, for it is necessary to answer the fundamental question, "What is worship?" One could assume that this question is answered in our thousands of churches each week. Yet what is actually happening in our churches asks the question with particular urgency.

I

We find Protestants concerned with "enriched worship" and providing what is regarded as more aesthetic settings for worship. At its best this movement has been concerned with a return to an imagined past for patterns of worship and architecture. The cult of Gothic architecture has been arrested largely by the prohibitive cost of erecting buildings whch bear any approximation of that style. But while more and more church buildings, for economic reasons, are being designed in "modernistic" style, a term which the best modern architects regard as equivalent to "kitsch," the basic impulse which fostered Gothic buildings on the Main Streets of America is very much with us. It derives from the belief that the purpose of worship is to provide an *experience.* I hesitate to recall the number of times official Church bodies have asked me to "arrange a worship experience"! It is difficult to respond that this is an impossibility, for deeply imbedded in the belief of many church members is the notion that worship is fundamentally an experience which can be achieved by conscious intent through various means. Over the years psychologists of worship have explored, in the words of Joseph Sittler, "ways which lubricate and ways which hinder" worship interpreted as a search for the Ineffable and the experience involved in the search. Thus we have acquired over the last few decades a large body of literature on worship and how to achieve it. At its best worship was regarded as an art, a fit subject for aesthetics and subservient to concerns for beauty. There is a sense in which an art principle is manifested in worship, but worship becomes a work of beauty only when it is *not* concerned with such a category, but rather with worshipping the Lord in spirit and in truth and in the beauty of holiness. But the state of affairs is such that parish ministers are bombarded by circulars promoting new "aids to worship," garish choir robes appropriating clerical stoles, and other offensive gimmicks to promote church attendance. Church goods houses are filled with barbarous and saccharine art and ill-designed "chancel furniture." In addition we now have juke boxes in churches offering a large selection of hymns or mood music which will play for a person sitting in a church pew. We have phonograph recordings which have

been selected for use as hymns and anthems in services of corporate worship. Telephone recordings play a "prayer" for anyone dialing the right number. No longer is a congregation dependent on its own resources for the worship of God!

These mechanical and electronic devices surpass the marvel of the prayer wheel. In fact, we now have available so many "aids to worship" that worship, as the Christian community most profoundly has understood it to be, is threatened with distortion to the point of extinction. The difficulty arises, I believe, not out of sheer malicious intent, but rather from a concern for "worship experience." We want something *to happen to us* more than we want to *do* something.

In worship, it is true, something may happen to us; but in worship the orientation is primarily to God and not to ourselves. While worship is both passive and active and has many dimensions and overtones, the Christian community has always found it to be an offering to God of what belongs to Him, an active listening to his voice to hear his Word for us, and the showing forth before the Church and the world what God has done. In fact, it was to recover much of this insight and to restore worship to the congregation that the Reformation of the Church was effected. Now we, the children of the Reformation, have shown alarming signs of lapsing into the spiritual torpor and liturgical confusion which made necessary an earlier reformation.

II

One might even trace the history of Christianity in terms of the decline and renewal of corporate worship. During the first centuries, worship in the Christian Church was an act involving the entire community. The emphasis on membership in the body of Christ was such that participation in the weekly corporate act of the Communion was deemed essential. While the clergy led the service, the laity had definite liturgical roles to fulfill. In succeeding centuries these roles were gradually usurped by a monastic choir or the clergy until the role of the laity was reduced to that of spectators. In addition the service was chanted or said in a tongue that was increasingly unfamiliar. In medieval churches the altar was located in such a position that the only action which could be seen was the elevation of the consecrated host. "Heave it higher, Sir Priest" became the cry of the medieval layman.

The Reformation represented an attempt to restore to the layman the role of listener and participant as well as spectator. As a result of the Reformation the breaking of the bread was not only seen for the first time in centuries but illumined as the minister "rightly divided

the Word of truth." At its best the Reformation represented an attempt to involve the layman fully in the action of the service. Insofar as this took place the Reformation was a liturgical movement necessitated by the spiritual renewal of the Church. Because of the exigencies of history, and the infidelities of ministers and laymen to their vocation as members of the Church, these initial recoveries were lost. Whereas in medieval Catholicism the congregation was reduced to spectators, in Protestantism the congregation tended to become an *audience*. When, in the first half of the nineteenth century, a Boston newspaper reported a prayer by a local minister as the finest ever delivered to a Boston audience, the disintegration of Protestant worship was well advanced.

The intervening decades have added their confusion and disintegration until the basis of worship has become the individual and his "feelings." We are concerned with having a "worship experience" more than worshipping God. We assess the quality of our religious life by our psychological feelings and get ourselves involved in undue concern with their state. As a result we try to plan services of worship in such a way as to induce "feelings" in the individuals assembled. Services are designed in terms of psychology of worship, aesthetics of worship and techniques of worship to achieve a religious experience.

In his remarkable book on the development of Christian worship, *The Shape of the Liturgy*, Gregory Dix has some pertinent observations. Early Christians, Dix points out, were not concerned with religious experience in their worship. The pagans, however, sought to induce moods and feelings of religious experience by resorting to alternations of light and darkness, using pleasant and strange sounds, and employing sensual colors. In contrast, the worship of the early Christians was liturgical in that it was corporate and functional. The parallel between the psychological and aesthetic concerns among the pagans of the early Christian era and the worship devices and techniques among present-day Protestants is startling indeed.

Worship which is concerned with psychological manipulation and with ecclesiastical bric-a-brac, with church millinery, and with embroidery rather than the Gospel is irrelevant to the life and vocation of the Church. Here, it seems to me, we come to the crux of the problem.

III

The Christian community is bound together not by state of feeling or human experience, but by the act of God in the Christ. By this act

of God, each man at his baptism is redeemed and raised up in the image of the Christ.

In an editorial on religious drama, *The Christian Century* makes the point:

> "Christianity is not a philosophy or an ontology or a metaphysic or an ethic [or an aesthetic (MPH)], though it may have moral, metaphysical, ontological, philosophical [or aesthetic (MPH)] implications. What we have to talk about is not time—less truths but a great drama enacted once upon a certain time. God did not pump ideas into certain men who pipelined them to us in the Bible. God *acted*: he took a hand in history, he did things, expecting the audience to decide for itself what it would do not about the kind of Person who would act so."

The Church is the "audience" which has heard of God's mighty acts and having seen God's Act in the Christ, has found its task in the light of this action. While Sören Kierkegaard emphasized the decision of the person more than his participation in a community, in his *Purity of Heart* he uses the figure of the audience in a way that does not controvert the point of view in *The Christian Century* editorial but turns the illustration around. Kierkegaard explores the roles of the listener to the sermon, suggesting:

> "In a devotional sense, earnestness: to listen in order to act, this is the highest thing of all, and, God be praised, every man is capable of it if he so wills. Yet busyness places its most weighty emphasis upon the frills, the capacity to please, and looks upon earnestness as nothing at all. In a contemptuous and frivolous fashion, busyness thinks that to be eloquent is the highest thing of all and that the task of the listener is to pass judgment on whether the speaker has this gift."

Kierkegaard then examines the relation between the preacher and the listener in terms of the art of the theater. In the theater, he says, there are three roles: the prompter, the speaker or actor, and the listeners. The prompter sits inconspicuously and prompts by whispers. The actor, however, strides out prominently, calling attention to himself as he impersonates a distinct individual. "In the skillful sense of this illusory art, each word becomes true when embodied in him, true through him—and yet he is told what he shall say by the hidden one that sits and whispers. No one is so foolish as to regard the prompter as more important than the actor."

And yet we are sometimes foolish enough in the Church to think of God as the prompter, the minister as the actor, and the congregation as the audience of theater-goers. But the preacher is not the actor.

The preacher is the prompter. Kierkegaard then argues that "there are no mere theater-goers present, for each listener will be looking into his own heart. The stage is eternity, and the listener, if he is the true listener (and if he is not, he is at fault) stands before God during the talk."

Thus it is seen that the minister is the prompter, the congregation is the company of actors and God is the one who is watching, observing the roles we act out on the stage which is eternity. Here is suggested the fusion of the *objective* in worship with that *subjectivity* which is the mark of Christian life—not the sentimental and false subjectivity of individualism, but the subjectivity of the whole person who stands before his God and with his fellows in corporate worship.

IV

Christian worship finds this focus by the union of Sermon and Supper in one service through which the company of God's people listens to its Lord, shows Him forth in the act of Communion and offers up obedience until He comes. Down through Christian history, the great occasions of fullness in the Church's life have come when worship was renewed in a rediscovery of the *fundamental unity of Scripture-Sermon and Supper*. The Reformation and the continuing expressions of it sought to recover and give liturgical expression to the insight that worship is an act on the part of God's people in response to God's Act. It is not without reason that they turned again and again to the Lord's Supper as the summary of Christian worship and the sign and seal of God's promise in Scripture and Sermon. Gregory Dix has shown the character of early Christian observance of the Lord's Supper as centering in *action* rather than feeling, and that the early Christian came to the Communion not primarily a learner, and certainly not as one seeking a "psychological thrill." He did not come even from a deep longing for personal communion with God. This he could fulfill in other ways. He came to the Communion frequently at the peril of his life in order to *do* something.

That same understanding of the early Church has been expressed in our day by P. T. Forsyth, the great English Congregational theologian, in this way:

> "The symbolism [of the Communion] did not lie in the elements but in the action, the entire action—word and deed. It lay in action first on Christ's part, then on the part of the Church. It was the *action* that was symbolical rather than the wine . . . We do not enact a small 'mystery' or tableau of Christ's sacrifice; but Christ, the

> Redeemer, in His Church's Act gives Himself and His saving Act to us anew (to us, not to God); and we give ourselves anew to Him in responsive faith. When you reflect after Communion,, 'What have I done today?' say to yourself, 'I have done more than on any busiest day of the week. I have yielded myself to take part with the Church in Christ's finished Act of Redemption which is greater than the making of the world.'"

The vocation of the people of God is fundamental in this act. It is not something done by a happenstance association of individuals but rather a task for a new society of persons whose responsibility does not end with showing forth its Lord in the breaking of the bread and in the sharing of the cup. The vocation of the New Israel is focused in this act of the Lord's Supper, but its consequences flow into every area of life. For this community thereby affirms publicly that its Lord is Lord of life and death and at the last shall be knowledged as the Lord of lords by all the earth.

Christian worship is therefore joyful. It emphasizes the note of thanksgiving more than that of penitence. Unfortunately most of the liturgical traditions of Protestantism inherit the Western medieval penitential emphasis. It has been transmitted to us through the historic liturgies as well as through pietism. Calvinism, however, which recovered the eucharistic theme, never completely lost by Eastern Orthodoxy, has been ravaged by so many divergent tendencies that its initial insight has been largely obscured. While Christian worship never glosses over man as sinner, it affirms that this fallen world of nature and humanity belongs to God. As Forsyth put it, "We are redeemed at a pace varying with the world's thought and progress, or in a world which has been redeemed; and not in one which is being the Church's thought and work."

It is in such knowledge that the Church worships its Lord. It is from such a fact that the Church obtains its strength to witness, redeem, and transform by the power of the Holy Spirit. There is a sense in which the prayer "and here we present unto thee ourselves, our souls and bodies" properly concludes all worship of God, for the response of each Christian person and the Church to Christ's action extends from the Table of the Lord to the table in each home and our common life and tasks.

This understanding of worship, however, has been neglected in many of our churches with their concern for the impressive or the frivolous, with externals or sentimental, decorative and showy displays. Yet there has been disclosed, in recent years, on the other hand, a body of theological, biblical and liturgical thinking which is fruitful because it is aware of the life of the Church in the modern world. In quoting

Dix and Forsyth one but suggests the rich vein of thought which has been discovered and made available to us. It is on this level of inquiry that the ecumenical movement has established conversations about ways of worship. But while the ecumenical movement has discovered it is in worship that the different branches of Christ's Church are seen in their partiality and weakness, it is folly to ignore our respective traditions in a premature synthesis as has been attempted in many of our eclectic services of worship. There is danger, of course, in an archeological appropriation of apparently dead traditions. But perhaps only as we look to the pit whence we were digged will it be possible to perceive what constitutes worship in the beauty of holiness. For in all the major liturgical traditions, the early forms of worship were expressive not of contemporary desire for a holiness of beauty but rather of a beauty of form which derives from holiness—which is whole, integral, and functionally related to the fundamental vocation of the people of God.

This is what I learned in a New England parish several years ago to which I came with enthusiasm and ignorance. The meeting house had been distorted by successive renovations reflecting the declining taste and liturgical disintegration of American Protestantism. It was generally agreed in the parish that, although funds were lacking, the meeting house was in need of redecoration. And in the belief that Episcopalian ways were normative for worship I sought to alter the worship in the mode of *Morning Prayer*. The introduction of collects and versicles proved disruptive to the point where one family removed itself to worship in a neighboring Congregational Church, only to discover that its appropriations from the *Prayer Book* were even greater!

My ministry had begun without an introduction to the riches of the Reformed tradition and I was in confusion until architectural decisions provoked reflection on worship. The ambitions of the congregation with respect to the meeting house had enlarged to the place where a comprehensive program of restoration was proposed. Having been indoctrinated into the spurious notion that an altar and divided choir stalls in a chancel were *de rigueur* for a house of worship, I made such proposals only to have them completely scorned. We were to have a great central pulpit, approximating if not equalling the height of the original one erected in 1790. I bowed to the will of the congregation despite my feeling that its basis was merely antiquarian. But it forced me to do something which theological education had not required of me. I was required to look at the beliefs and ways of worship which had given rise to such architectural arrangements. To my surprise I came to recognize that not only did worship in the Reformed tradition

have a rationale which had continuing plausibility if not validity, but that there was a *positive relationship between the worship and the building*. After considerable reading in what then seemed obscure writings, and after extensive reflection, I sought to order the worship not in imitation of a different tradition but in terms of that tradition which had resulted in simple meeting houses. This rapid appropriation of a tradition may have been somewhat antiquarian, for one visitor remarked that we seemed like a congregation of returned Marian exiles!

The result was interesting and instructive. Members of the congregation noted that the service became an organic whole and the hymns, which were selected to enable the congregation to make an appropriate response in the liturgy, had new significance. Members of our congregation said how much new meaning hymns showed in relation to the service itself—how the words really became liturgical participation. And in the celebration of the Lord's Supper the breaking of the bread and the pouring of the cup became acts visible to the entire congregation, thus concentrating on the *action* of Christ in the *breaking* rather than the bread, and the *pouring* rather than the wine.

The point of this excursion into a particular parish experience is to suggest that the renovation of a church building or the erection of a new one can be the occasion for a renewal of understanding of worship and the nature of the Church. The rediscovery of neglected roots and the appropriation of a forgotten tradition can renew the worship of a congregation. But repossessing one's past is not sufficient in itself. The past can only become a living present as it is transmuted into the idiom of our day. Thus an enormous responsibility rests upon the churches, particularly those of the Reformed tradition, which do not have a fixed formulation of the liturgy. Denis de Rougemont has pointed out that the worship of the Church, joining word and action in the liturgy, once shaped a common language. If we are to recover or discover a common language which will overcome the present confusion of tongues in our day there must be a renewal of worship. For worship is the heart of the Church's life and the crucible in which common symbols of communication arise and receive form.

V

The implications of renewal in worship are enormous for the quickening of the arts in the churches and the revitalization of the arts in society. If Christian worship is what we do in response to what God has done, and worship involves our offering to God, it seems apparent

that only our best may be offered. The best is not the most elaborate, the most contrived, the most original; the best is that which is honest, which does not pretend to be something other than what it is. One of the chief complaints of the sensitive persons of our day—those in the arts and those who respond to the insights the arts afford—is that there is so much that is false, pretentious, mediocre and sentimental in the churches.

Paul Claudel has said that the modern Catholic in response to the evangelical question, "If the salt hath lost its savour, wherewith shall it be salted?", replies "With sugar." This judgment applies with equal force to us—in our worship and in the arts associated with worship. But not only the sensitive spirits of the age judge us. The Gospel has sharpness as well. It is only as we bring our worship and the total offering of heart and mind and hand to God—not in pretense but in honest offering of inadequacy and gift—that our worship will be renewed, the life of the Church enriched, and the whole world made to see the salvation of our God.

Our Gravest Challenge*

Kenneth Thompson

Philosophers who warn that western civilization like all civilization is facing a "time of troubles" are more often than not dismissed as pessimists and "cassandras". The present authors who deal coldly and unhesitatingly with the facts of nuclear warfare can scarcely be disposed of in so summary a fashion. The implications of the realities of the thermonuclear age can partly be derived from their conclusions and analysis. Almost equally, however, every reader who reflects on the data they have gathered and organized can draw his own "moral" from the story. At best it is a terrifying and perilous picture and scarcely one that justifies the moral complacency and saccharine optimism so commonplace in official statements.

Surprisingly enough, both authors are young scholars still on the threshold of distinguished careers. Fortunately, their studies are complementary for one is a bold and daring analysis of the conduct and concepts underlying current military policies while the other is a careful and solid historical work that delineates limited war on the broad canvas of several centuries. The one has been a best seller launched through the powerful auspices of the *Council on Foreign Relations* and *Time-Life, Inc.* The other has yet to be reviewed by any of the more prominent dailies or journals in this part of the country—a fact that could merit examination when we are constantly being reminded that our problems have outstripped our intellectual resources. Both volumes support the adage that first-class problems attract first-class minds and no criticism in the lines that follow should be construed as a qualification of this judgment.

Moreover, they share an indisputable timeliness. Limited war for a time seemed as far removed from military strategy as the musket and mule pack. The concept of massive retaliation dominated strategic

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*Henry A. Kissinger, *Nuclear Weapons and Foreign Policy*, New York: Harper and Brothers, 1957. pp. 463
Robert E. Osgood, *Limited War: The Challenge to American Strategy*, Chicago, The University of Chicago Press, 1957

thinking and policy-makers looked back to Korea as a quaint and largely accidental battlefield that could not be repeated. This type of "all or nothing" thinking has not gone unchallenged in recent months. Crises in Indo-China, Hungary and the Middle East found the principles underlying American policies ill-suited and unwieldy for meeting the problem. The Soviet Union and its clients are enabled to press their claims without fear of resistance from a power whose only weapon was too terrible and catastrophic to influence events. The defeats we have suffered in Asia, the Middle East and Eastern Europe may have been inevitable in the face of large scale historical forces beyond the control of western policies. Yet many responsible leaders and thinkers are troubled because they believe the intellectual foundations of these policies are more accountable for the failures than are irresistible conditions or the technological revolution in which we find ourselves.

The first interest of the two books, then, is to supply an intellectual framework adequate to the problems of a nuclear age. The pace of recent technological change has been so breathtaking and the transformation of weapons so overwhelming and for most of us so incommensurable that policies become obsolete on the planner's drafting board. Containment as a foreign policy was allegedly outmoded by the limits of American power and the social revolution of the underdeveloped areas. Massive retaliation came under question because nations whose security was the object of such protection showed little zest for being caught in the crossfire of two atomic powers. Any policy for the present age must rest on military and political estimates that can scarcely be validated and in such a world there are growing pressures toward improvisation, *ad hoc* solutions and case by case diplomacy. The two authors are agreed that this approach is as perilous as it is pernicious. In Kissinger's words: "empiricism dooms us to an essentially reactive policy that improvises a counter to every Soviet move." The Soviet Union has a doctrine that guides and initiates its actions in every contingency. The west and particularly the United States must discover its own doctrine or else suffer defeat in the cold war.

I

For Mr. Kissinger, the doctrine that can save us is a comparatively simple and unambiguous concept. It is the doctrine of *limited nuclear war*. Stripped of all embellishments, the doctrine is an application of the principle that in a world of sovereign states, a nation can safeguard its existence "only by the willingness to employ force". Neither its repugnance of warfare nor its capacity for reasonableness can protect it from predatory and aggressive powers. Its defense must be shaped

from its resources in terms best calculated to restrain or resist the enemy. Today the Soviet Union possesses immensely powerful ground forces partly because it chose not to demobilize following World War II, partly because of its more extensive population and partly because at least until recently a huge army represented the most economical form of military preparation. Against this military juggernaut, the United States has little or no prospect, with or without European support, of matching the enemy, man for man. Its sole means of deterrence has resided in superior technological skills expressed first in the atomic bomb, then the hydrogen bomb and for the future in superior techniques of limited nuclear war. We have, or can produce, tactical nuclear weapons ranging from 100 tons of TNT to the equivalent of the Hiroshima and Nagasaki bombs of 20,000 tons of TNT. These could be used against troop concentrations, airports or naval forces without leading to a thermonuclear holocaust, whereeas, since the first Geneva Summit Conference, the use of strategic or thermonuclear weapons had ceased to be a credible deterrent force. The stress on all-out nuclear war has been cancelled out by the tacit recognition on both sides of the Iron Curtain that the greater the force the more reluctant one has to be about employing it. Fifty 10 megaton (10,000,000 tons of TNT) bombs properly placed could kill or injure 30 percent of the population of the United States and the Soviet Union. A prospect of destruction approaching this magnitude would seem to make all-out war unacceptable. It also, however, lessens the credibility of thermonuclear force as a means of deterring the aggressor in episodes like Hungary, for the only outcome of all-out war would be that both contenders must lose.

When the price of war is a nation's substance, only an accident or act of adventurism or desperation seems capable of inspiring all-out conflict. But other forms of conflict may not be deterred but rather encouraged by this. For one thing, the reluctance to use all-out weapons for fear of setting off a chain of events ending in all-out war or of inviting the moral revulsion of the rest of civilized mankind weakens the nuclear powers and their ability to influence events. Beyond this in far-flung areas of the world, the conflicts that have broken out have been limited and localized struggles as in Greece, Korea, and Indo-China. Any nation who, figuratively speaking, puts all its eggs in the thermonuclear basket may find that it is equipped to fight only wars that do not occur. At least this is the burden of much of recent history.

Therefore, the case for mobilization—intellectual, industrial, and military—for limited war is unexceptionable. The need for national power expressed in a military establishment capable of conventional,

limited nuclear and thermonuclear warfares seems also beyond dispute. In Mr. Osgood's words: "The capacity to wage one kind of war is insufficient without the capacity to wage the other." However, Mr. Kissinger does not stop with this somewhat tentative injunction. He states flatly: "Limited nuclear war represents our most effective strategy against nuclear powers or against a major power which is capable of substituting manpower for technology." This is the position which sets him apart from Mr. Osgood and from scholars at RAND and the Princeton Center for International Studies. It provides a clue to both the strength and weakness of his approach. There is a conclusiveness or a dogmatism, as you will, to Kissinger's approach that is bound up in his devotion and attachment to limited nuclear war. Most critics feel his thinking is so wedded to one strategic doctrine that he brushes aside every objection to its use, dispenses pre-emptorily of all the problems it raises. I fear this is symptomatic of his conception of "doctrine" which he tells us Stalin and Hitler possessed and America can neglect only at its peril ("the Soviet emphasis on theory gives them the certainty to act, to maneuver and to run risks"). Yet whatever one's misgivings, Kissinger's approach in contrast to Osgood's offers answers, solutions, and finally dogma to an American public whose grasp and understanding has been out-distanced by events.

II

Osgood's study by contrast is an elegant and polished piece of analysis in history and philosophy with a certain timelessness about it. If Kissinger lays bare with relentless intellectual vigour the military realities of the day, Osgood puts the stress on the political problem. For him the over-riding characteristic of limited war is the nature of the political objectives for which belligerents fight. Historically the limits of war are set by the political goals nations set themselves. This viewpoint prompts Mr. Osgood to say a good deal more about the formulation of a country's objectives in foreign policy, their relationship to the objectives of others and the forms through which these goals, whether conflicting or compatible, can be harmonized and accommodated. If Kissinger treats diplomacy as an art which has genuine utility only in the nineteenth centry when all states accepted the legitimacy of the international order, Osgood explores its more limited, modest, but indispensable role in the mid-twentieth century. This is an important difference that goes to the roots of the two approaches. Kissinger believes that diplomatic intercourse with a revolutionary power like the Soviet Union wedded to the overthrow of the

status quo is probably limited to communicating a nation's intentions. He sees the normal channels of diplomacy between east and west as the means by which the super-powers can inform one another of the limits of their intentions. The task of diplomacy is to "convey what we understand by limited war". Osgood recognizes the "grave difficulties of conducting useful diplomatic relations with Communist powers." He goes beyond Kissinger's essentially negative outlook, however, in asserting: "Nevertheless, there is nothing to indicate that they [the Russians] are unwilling to strike bargains of mutual advantage. They neither make nor accept concessions as a tender of good will, but we should not on that account exclude compromises that advance our interests as well as theirs." Or again, in Osgood's view: "the defense of Europe must be largely a political problem, centering upon the role of a resurgent Germany, and not excluding the posibility of a general agreement to secure the withdrawal of Russian troops from eastern Europe." At the risk of oversimplification one can say that Osgood's approach to negotiations is reminiscent of that put forward recently by George F. Kennan in his BBC lectures, while Kissinger shares the intellectual heritage underlying the approach of Secretary of State, John Foster Dulles. For Mr. Kissinger as for Mr. Dulles: "No diplomatic program can be a substitute for an adequate retaliatory power."

III

There is so much compressed wisdom and sound judgment in both books it may be mere quibbling to single out weaknesses seen from one limited viewpoint. Nevertheless, the basic difficulty for me with Kissinger's book—ironically enough since he attacks the all or nothing trend of much recent American policy—is his own tendency toward dogmatic and absolutist thinking. He draws an absolute distinction between the international system of the nineteenth century based on the acceptance of the principle of legitimacy and the preservation of the international order and the present international society. He asserts that negotiation based on give and take was practical in the former system but virtually impossible today. For example, he concludes: "it is futile to seek to deal with a revolutionary power by ordinary diplomatic methods." Yet this assertion collides with the facts of recent history expressed in concrete settlements over the Berlin Blockade, the Korean Armistice and the Austrian Peace Treaty. It is also opposed to the wisdom born of experience of a statesman like Sir Winston Churchill who from the *Fulton Speech* to his retirement again and again called for negotiations between east and west.

If Kissinger is right and no accommodation is possible, then mutual annihilation, as Mr. Raymond Fosdick has recently pointed out, is probably the outcome.

In the military realm, he falls prey to the same habit of mind when, as others have pointed out, he contracts in too absolute terms, conventional war—for which his models are World War I or the static phases of World War II and the Korean War—and limited nuclear war which resembles naval warefare in which combat units must be small, highly mobile and self-contained. Here problems of supply and manpower will not be as troublesome. Yet there remain important advantages in superior numbers of these small combat units and of conventionally armed perimeter forces with riflement to protect against enemy infantry and *i.* and *r.* platoons who, with walky-talky sets, might seek out nuclear units, calling down nuclear fire upon them, or concentrate artillery or tank weapons on the target. For this reason, many military experts argue that "action on the nuclear battlefield will still be mainly conventional." Mr. Kissinger insists that mobile nuclear units "should be able to carry all their supplies and maintain thier own equipment." However, supply lines to nuclear and perimeter conventional troops will be subject to nuclear interdiction in any conflict likely to occur in the near future. These remain limiting factors in most military planning. Mr. Kissinger maintains that limited nuclear war as against other types of warfare is in American self-interest and perhaps Russian self-interest as well. Yet both he and Osgood remind us that Soviet military planners have shown little interest in this doctrine. (As Kissinger puts it: "most Soviet discussions have concerned themselves with the problemes of all-out war. There has been practically no published discussion of limited nuclear war.") Kissinger adds this may indicate "Soviet difficulties in mastering the tactics of limited nuclear war" and "may induce the Soviets to treat the explosion of any nuclear weapon as the prelude to all-out war." Despite this Kissinger reiterates that "limited nuclear war represents our most effective strategy against nuclear powers." He may be right but, if so, there are problems and risks that deserve more careful and searching attention than he gives them.

Finally, one notes a rigid and absolute approach to the nature and character of the Soviet Union. In light of recent technological change. it is difficult to accept his assertion: "nothing in Soviet society encourages initiative or produces self-reliant action spontaneously." Recalling Stalingrad, one is puzzled a bit by the flat assertion that "the Soviet armed forces will be more at home with mass attacks than with sharp individual clashes, more with carefully planned campaigns than with deliberately flexible operations." A final phrase based once more

on a partial and sometimes neglected truth is not without significance in measuring Kissinger's approach: "any policy which is based on the assumption of a change in Soviet purposes bears the burden of proving that the change now is 'real' . . . This would be tantamount to asserting that the Soviet leaders have ceased being Bolsheviks." Against this view from which consequences flow that are ominous if not hopeless for the future, one can fortunately place the words of the great antagonist of Bolsheviks who dealt with them as boldly and fearlessly as any western leader, Winston Churchill: "It is idle to reason or argue with the Communists. It is however, possible to deal with them on a fair, realistic basis, and, in my experience, they will keep their bargains as long as it is in their interest to do so, which might, in this grave matter, be a long time, once things were settled."

Nevertheless, while one might wish for more of Churchill's political realism and while, for me, the doctrine of limited nuclear war as presented is unconvincing, particularly in the appraisal of its risks on the continent of Europe, Kissinger's treatise as Osgood's, is a book of immeasurable significance and value. With both books there can be no substitute for the careful reading and reflection they inspire. Any reader who dips into them will discover his own treasure.

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Survey of Recent New Testament Literature

Clive Franklin Jacks

Four years ago Dr. Frederick C. Grant submitted a survey of important literature in the New Testament field. Since that time numerous important works have been published, thus making a revision of that survey necessary. This is not an exhaustive list but one selected for its contribution to various areas of interest. The quoted material is taken from Dr. Grant's article.

What is the Best New Testament? By Ernest C. Colwell. (University of Chicago Press.)

This book presents the history of the text of the New Testament since 1500 and of scholars' attempts to decide upon an *accurate* text. It concludes with a description of the *International Greek New Testament Project*, whose headquarters is now at Emory University under the direction of Dr. Merrill Parvis. The goal is an edition of the New Testament which will contain all the variant readings available in manuscripts, versions, and patristic citations.

A Theological Word Book of the Bible. Edited by Alan Richardson (Macmillan.)

For those who want a brief but adequate discussion of the meaning and use of the significant vocabulary of the Bible, this book is an invaluable resource. Although it is not exhaustive, it is sufficient for most needs.

A Greek-English Lexicon of the New Testament and Other Early Christian Literature. Translated by William F. Arndt and F. Wilbur Gingrich. (University of Chicago Press.)

This is the awaited translation and adaptation of Walter Bauer's *Griechisch-Deutches Wörterbuch zu den Schriften des Neuen Testaments und der übrigen urchristlichen Literature* (4th edition, 1952), which replaces Thayer as the standard lexicon, since it is based on more recent philological study.

Bible Key Words. Edited by J. R. Coates (Harper.)
Gerhard Kittel's *Theologisches Wörterbuch zum Neuen Testament* is the standard exhaustive word-study; for those who do not know German important portions of this book are here translated—the articles on Love, Church, Sin, Righteousness, Gnosis, Apostleship.

Harper's Bible Dictionary. Edited by M. S. and J. L. Miller. (Harper.)
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The Westminster Historical Atlas to the Bible. By George Ernest Wright and Floyd V. Filson. (Westminster.)
This well-known survey of the historical context of the Bible has been revised and is now an even more useful tool in relating the biblical passages to their historical setting.

Criticism and Faith. By John Knox. (Abingdon-Cokesbury.)
"A brilliant attack upon the problem of the bearing of critical historical and literary study upon the faith of both the church and the individual Christian. The whole wide subject, viz. the role of biblical scholarship in the modern church, is considered, and wise insights are offered for the resolving of the present-day tensions."

History of New Testament Times. By Robert H. Pfeiffer. (Harper.)
The author has illuminated the inter-testamental period as background for the New Testament; in both sections (I: the history of Palestine from 200 B.C. to 200 A.D.; II: a good introduction to the Apocrypha) there is evident the thoroughness so familiar from his massive *Introduction to the Old Testament.*

Primitive Christianity in its Contemporary Setting. By Rudolf Bultmann. (Meridian.)
The appearance of this book in paperback leaves one without excuse for not buying it, for it is an excellent review of the New Testament's roots. Although one might argue with many of his points, it is a challenging presentation of Judaism and Hellenism as they shaped the New Testament community.

The Dead Sea Scrolls. By Millar Burrows. (Viking Press.)
The news of the discovery of these scrolls still makes many justifiably eager to learn of their contents and meaning. This book is a good start, particularly since the author has included large sections of the scrolls in translation.

The Scrolls and the New Testament. Edited by Krister Stendahl. (Harper.)
The scrolls also touched off a controversy concerning their signifi-

cance for understanding the New Testament; this book comes as a group effort to seek out a just evaluation of the scrolls amid many extravagant statements.

An Introduction to the Study of the New Testament. By A. M. McNeile. (Oxford.)
This revision by C. S. C. Williams of a familiar text makes this book a good place to begin one's study of the New Testament literature, for the reviser has drawn from material written since 1927. Each chapter also concludes with a bibliography.

The Gospels: Their Origin and Their Growth. By F. C. Grant. (Harper.)
This rewriting of his *The Growth of the Gospels* (1930) brings us the wealth of insight and data gathered during the author's long career; the problems of the gospels as historical documents are clearly and fairly presented and evaluated.

The Gospel According to St. Mark. By Vincent Taylor. (Macmillan.)
"A magnificent full-length commentary, chiefly philological, by the well-known advocate of moderate *form criticism*. It takes the place of Swete's great book in the Macmillan series."

The Interpretation of the Fourth Gospel. By C. H. Dodd. (Cambridge University Press.)
This thorough book must be known by any student of "John's" gospel, for the author presents as the appropriate context for understanding the gospel the thought-world of the Roman empire of the early days of the church. He presents the Hellenistic religious philosophy—Hermeticism, Gnosticism, Hellenistic Judaism, the syncretistic cults, etc.—as the proper background for seeing the message.

The Gospel According to St. John. By C. K. Barrett. (S.P.C.K.)
The author of this recent commentary presents a detailed exegesis of the Greek text; it is clear, pertinent writing of sane views, which makes it one of the first books to be consulted when one is working on a particular passage. His introductory articles, although written from a somewhat different perspective from Dodd, are also valuable.

The Interpreter's Bible: vol. VII (Matthew, Mark), vol. VIII (Luke, John), vol. IX (Acts, Romans), vol. X (Corinthians, Galatians, Ephesians), vol. XI (Philippians, Colossians, Thessalonians, Pastoral Epistles, Philemon, Hebrews), vol. XII (James, Peter, Johannine Letters, Jude, Revelation.) (Abingdon-Cokesbury.)
This series, now completed, is a very practical tool for the preacher who wants to apply the biblical message to our day by using the insights of biblical scholarship. The articles in vol.

VII are particularly good in orienting the student to the various background topics.

By the Finger of God. By S. Vernon McCasland. (Macmillan.)
Demon possession and exorcism are often discarded as views of a superstitious age. But the author reminds us of the realities involved by looking at them in the light of contemporary understanding of mental illness and its cure.

The Servant-Messiah. By T. W. Manson. (Cambridge University Press.)
A study of the public ministry of Jesus, setting forth in brief compass the conclusions and convictions of Professor Manson's many years of brilliant N.T. research.

The Primitive Christian Calendar. By Philip Carrington. (Cambridge University Press.)
"A study in the making of the Marcan gospel, which shows how the ancient chapter divisions (in *Codex Vaticanus*) correlated with the early Christian Jewish church year, from Passover to Passover. An important thesis, not only for the study of the gospels but also for early liturgical history."

Paul. By Martin Dibelius. Translated by Frank Clark. (Westminster.)
"A book left unfinished by the author, completed by his friend and one-time student Professor W. G. Kümmel. It has all the learning, critical keeness and penetration, literary excellence, and spiritual understanding for which Martin Dibelius was famous."

Principalities and Powers. By G. B. Caird. (Clarendon Press.)
In this brief book the author considers Paul's statements about the demonic powers which rule the present evil world. This neglected area of Paul's writings is worth looking at.

Early Christianity. By B. S. Easton. (Seabury Press.)
This collection of essays is primarily a tribute to a prominent figure in New Testament study, yet its contents (especially on the purpose of Acts) are helpful in themselves.

The Early Church. By Oscar Cullmann. (Westminster.)
This book by the author of *Christ and Time* contains essays otherwise unavailable, which show the continuing concerns and interests of this scholar, whose book *The Christology of the New Testament* will soon be published in English.

Kerygma and Myth: A Theological Debate. Edited by H. W. Bartsch; translated by R. H. Fuller. (S.P.C.K.)
Professor Bultmann's means of appropriating the meaning of the New Testament by *demythologizing* has stirred a controversy which is well recorded here. Selections from the literature of this controversy and from Bultmann's original article enable one who is interested to discover what the major issues really are.

Christology and Myth in the New Testament. By Geraint Vaughan Jones. (Allen and Unwin.)

"Demythologizing" is an answer to the real problem facing the minister who would today preach the biblical message; the author, who appreciates Bultmann's contributions, speaks of another answer to this problem. One should also consult Amos N. Wilder's *New Testament Faith for Today* for another facing of the question of how the Bible may be interpreted in our day.

Theology of the New Testament. vol. I, II, By Rudolf Bultmann; translated by Kendrick Grobel. (Scribner.)

Among contemporary efforts to formulate the conceptual structure of the New Testament, this is perhaps the most challenging and rewarding. Now that the complete work is in English we can evaluate for ourselves the contribution of this scholar who has brought our attention to so many problems about the New Testament. Vol. I presents the message of Jesus, the *kerygma* of the early church, the *kerygma* of the Hellenistic church, the theology of Paul. Vol. II completes the survey with the Johannine theology and the development of the early church into an institution.

New Testament Theology. By Ethelbert Stauffer. (SCM Press.)

Another approach to the ideas of the New Testament, using "history"— rather a Christological scheme of history as redemptive— as the point for organizing. Each topic is preceded by a useful bibliography. Another book on the problem is Floyd V. Filson's *Jesus Christ the Risen Lord,* which is based upon the idea of Jesus' Resurrection as the basic category for understanding the whole of Christian history.

RECOMMENDED COMMENTARIES

Again, one hesitates to choose the 'best' commentaries, for—once more—it is a question what purpose one has in mind: advanced study, popular instruction, preparation for a Bible class talk, or whatever. But at least all the following are top-notch, in English, and available. Even out-of-print copies can be found without undue effort. First choices are given first.

Matthew: A. H. McNeile, 1915; B. T. D. Smith, Greek text, 1927, English, 1933.

Mark: V. Taylor, 1952; B. H. Branscomb, 1937; A. E. J. Rawlinson, 1925.

Luke: J. M. Creed, 1930; B. S. Easton, 1926; H. K. Luce, 1933.

John: G. K. Barrett, 1957; G. H. C. Macgregor, 1928; E. C. Hoskyns and F. N. Davey, 1940.

PACIFIC SCHOOL OF RELIGION

Acts: H J. Cadbury and K. Lake (Beginnings of Christianity, IV), 1933; F. J. Foakes-Jackson, 1931.
Romans: C. H. Dodd, 1932; W. Sanday and A. C. Headlam, 1903.
I Corinthians: J. Moffatt, 1938; A. Robertson, 1929.
II Corinthians: A. Plummer, 1915; R. H. Strachan, 1935.
Galatians: E. D. Burton, 1920; J. B. Lightfoot, 1865.
Ephesians: E. F. Scott, 1930; J. A. Robinson, 1903.
Philippians: J. B. Lightfoot, 1868; J. H. Michael, 1928.
Colossians and Philemon: E. F. Scott, 1930; J. B. Lightfoot, 1875.
I-II Thessalonians: J. E. Frame, 1912; G. Milligan, 1908.
I-II Timothy, Titus: B. S. Easton, 1947; W. Lock, 1924.
Hebrews: J. Moffatt, 1924; T. H. Robinson, 1933.
James: J. H. Ropes, 1916; J. B. Mayor, 1892.
I Peter: F. W. Beare, 1947; E. G. Selwyn, 1946.
II Peter and Jude: J. B. Mayor, 1907. See General Epistles, J. Moffatt, 1928.
I-II-III John: C. H. Dodd, 1946; A. E. Brooke, 1912.
Revelation: R. H. Charles, 1920; H. B. Swete, 1906.
For further titles, see *A Bibliography of Bible Study for Theological Students*, published by the Theological Seminary Library, Princeton, 1948; also the *Andover-Newton Bulletin*, April, 1951. See also the bibliographies in McNeile's *Introduction* and Grant's *Gospels*.

Book Reviews

SYSTEMATIC THEOLOGY, VOL. II, EXISTENCE AND THE CHRIST, BY PAUL TILLICH. *University of Chicago Press*, 1957. 187 *pp., $4.50.*

Many questions have been asked about Tillich's Christology. Often premature and wrong answers have been given and criticism offered on the basis of them. This book should answer the questions and correct the erroneous understandings. It makes explicit much that has been implicit in Tillich's earlier work and consciously answers questions and criticisms which have come to him in the last twenty-odd years. Characteristically, the book is terse, compact, thorough, inclusive and brilliant. There is no lessening in Tillich's merciless condensation, his grasp of the scope and meaning of the history of Christian thought and his apologetic power. It is still clear that he seeks to be Biblical in his theology even as he uses ontological and, therefore, non-Biblical categories.

First, let us look at some of the peripheral questions which have been widely debated and which are clearly answered here. Tillich clearly believes that Christianity is impossible without a photographical person as its center. He also is clear that this person is correctly described by the New Testament portrait despite its mythical, legendary and unhistoriographical character. If "the historical Jesus" means the reconstructions of Jesus by historical critical scholarship, Tillich values them highly but shows that they can neither substantiate nor overthrow the New Testament portrait. If "the historical Jesus" means that concrete person must have been in Palestine, then Tillich shows that the certainty about his existence and his meaning cannot be the result of historical research. This certainty which is necessary for the Church and the individual Christian comes only by faith-participation in the New Being as it appears in Jesus. This is a different mode of knowing from that which comes from historical investigation. While faith does include the risk which overcomes ultimate doubt, it does not include another kind of risk, namely the jump from the historically probable to the historically certain. Faith gives *absolute*, not risked, certainty about the existence of the portrayed Jesus and the truth of the New Testament portrait. But it does not give us a photograph of Jesus, and so it is in no way a substitute for historical scholarship.

Again, Tillich shows great appreciation for Bultmann's work but has trenchant criticisms on two levels. First, while the Christian myth must be deliteralized, it cannot be demythologized. Second, Bultmann's reduction of Christianity to an existential decision demanded by "the message" is a new and impossible law and cannot show how anyone can be "saved."

Still again, Tillich carefully distinguishes between his own apologetic theories and the kerygmatic core of his system phrased in his own apologetic categories. For instance, he offers a Tillichian "restitution theory" interpreting "the combination of symbol and event" which "is the central Christian symbol, the Resurrection of the Christ." But while Tillich prefers his own theory as more adequate than "physical or spiritualistic theories," it is, like them, in "the realm of probability" (pp. 157-8).

As an Anglican affirms the real presence of Christ in the Eucharist and

refuses to make a dogma of any theory of the mode, least of all the theory of transubstantiation, so Tillich affirms in his own language the central dogmas of Christianity but does not identify them with his theories.

It is with the dogmatic statements, therefore, that critics will deal most seriously for they reflect the degree to which the apologetic task has influenced the whole system. For instance, in distinguishing between the theories (and their realm of probability) and the dogma phrased in his own language Tillich describes the dogma, "Faith provides the certainty that the picture of the Christ in the Gospels is a personal life in which the New Being has appeared in its fulness and that the death of Jesus Christ of Nazareth was not able to separate the New Being *from the picture of its bearer*" (p. 158, italics mine). Quite apart from the question of language or adequacy of categories, this is clearly not the Christian dogma. Chalcedon, for instance, did not affirm the hypostatic union of the divine nature and "the picture" of a human nature. In Tillich's language, Chalcedon affirmed that the death of Jesus was not able to separate the New Being from the *personal life* (pictured in the Gospels) in which the New Being has appeared. To the reviewer the difference here is more important than the *iota* was at Nicaea. Tillich sounds very much as if the Spirit is eternally imprinted in the minds of Christians with the character of a now extinct Jesus.

This correlates with so many other statements in other areas that it raises a fundamental question about the whole system. For instance, Tillich can write, "The symbol of the Christ as Lord of history means neither external interference by a heavenly being nor fulfillment of the New Being in history or its (history's) transformation into the Kingdom of God; but *it does mean the certainty that nothing can happen in history which would make the work of the New Being impossible*" (p. 162, italics mine). That it certainly means, but does it mean anything else? Is St. Paul's quotation from Isaiah, "Eye has not seen, nor ear heard, neither have entered into the heart of man, the things which God has prepared for them that love him," merely a description of an existential ecstasy which uses post-existence symbols? And would not St. Paul say to Tillich what he said to the Corinthians, "If we have only hoped in Christ in this life, we are of all men most pitiable."

This is my only real question. It could be asked in terms of the relation of "being" to "personal being" as well as in Christological or Eschatological terms. To ask it only means that Tillich's "absolute faith" includes for me the certainty that I shall not cease learning from Tillich when we are both dead. It seems to me that he will be surprised to find it so.

This second volume makes it very clear that the ontology of the System is determined by Biblical theology. But, granted that every theological reality can be spoken about only symbolically, it is important that victory symbols should not be translated into mere non-defeat symbols. Christians may be Stoic Christians but they cannot be Christian Stoics. Christian courage to be does not have to end with the courage not to be.

A. T. Mollegen

UNDERSTANDING THE OLD TESTAMENT, by Bernhard W. Anderson. *Englewood Cliffs, N. J., Prentice-Hall, Inc., 1957. 551 pp., $5.95.*

The title of this book indicates its central aim or purpose: to give the general Bible student an understanding of the Old Testament, i.e., as it is set against the dynamic background of ancient Near Eastern history, culture, and geography,

and as it is illumined through the results gained from recent relevant epigraphical and archaeological discoveries, together with modern advances made in the fields of historical criticism and biblical theology. In his treatment of Old Testament literature, Dr. Anderson makes no attempt to "plow fresh ground" in biblical scholarship, but seeks primarily to bring the reader up-to-date in terms of the constantly advancing frontier of Old Testament research. In a very real sense, his work serves as an excellent introduction to the history and religion of the Israelites as reflected in their literary sources, although it must be understood that the book is not intended to be an introduction to the Old Testament in the usual technical sense of this term, *i.e.*, a critical and detailed study of the literary development of each Old Testament book. The author, to be sure, does not slight this very important element, but he effectively combines with it a comprehensive historical survey of the biblical period, interspersed with many fresh theological insights into the meaning of Israel's faith (thus avoiding the chief weakness of Martin Noth's recent *Geschichte Israels*, now published in an English edition). By maintaining a well-ordered balance in his treatment of literary criticism, historical background, and theological significance, Dr. Anderson has produced a much more rewarding and useful book for the Old Testament student than is currently available in any Introduction, or for that matter, in any general handbook on the Old Testament.

The outline of the book more or less follows Israel's chronological history. After a brief introduction in which the unique character of Israel's "sacred history" and its most decisive event, the Exodus, are succinctly and properly emphasized, the delineation of Israel's history and religious experience is divided into three parts. The first, under the rubric, "The Covenant Community is Formed," discusses Israelite beginnings in Egypt, the mighty act of the Exodus deliverance, the Sinai Covenant, the conquest of Canaan, and the initial challenge of Israel's faith by the Canaanite religion. In this section the author acknowledges his debt to the theological insights of Gerhard von Rad and G. Ernest Wright. Part Two, entitled, "Israel Becomes Like the Nations," traces the Hebrews' career from the time of David to the fall of Jerusalem in 587 B.C., interrupted by one important discursus dealing with "Israel's National Epic," the so-called Yahwist or J tradition. With the latter, Dr. Anderson introduces the Genesis primeval history and gives a detailed account of the patriarchal stories. The concluding section of the book bears the title, "The Covenant Community is Renewed," and brings Israel through the trying times of the exile and post-exilic period, terminating with a brief consideration of such themes as tensions arising within Judaism, the Maccabean revolt, Old Testament apocalyptic and the messianic hope, and Judaic party movements of the inter-testamental age. Two chapters in this final third of the book are outstanding: one dealing with the explication and interpretation of Second Isaiah, in which the author has drawn much inspiration from the work of James Muilenburg; the other treating the rise and development of the wisdom movement in Israel, one of the finest introductory chapters to this perplexing phenomenon in Israel's religious history that this reviewer has ever read. In his presentation of the Book of Job, the author has profited much from Samuel Terrien's study in the *Interpreter's Bible.*

In a book of such broad scope, written mainly for the non-technical student or layman, many difficult problems in Israel's history and literature naturally cannot be given detailed coverage. In general, Dr. Anderson has followed the conclusions of the best modern Old Testament scholarship,

and where significant conflicting opinions have arisen, he has indicated in a footnote the opposing view not treated in the text. In this brief review it is possible to insert only a few critical comments. With regard to the author's adherence to the JEDP theory in Pentateuchal criticism, the reviewer would have liked to see some mention of the current challenge of this theory (outside the Scandinavian, briefly mentioned on p. 155), based on a careful appraisal of recent epigraphical discoveries, particularly Ugaritic. In describing Sennacherib's invasion of Palestine in 701 B. C. (pp. 285-87), Dr. Anderson ignores the plausibility of the two-campaign theory, which should at least have been mentioned. Recent light shed on Nebuchadnezzar's dream in Dan. 4 by a fragment of an Aramaic scroll found at Qumran is unfortunately omitted (p. 522). Here and there a few errors and typographical blemishes mar an otherwise very fine book. On p. 22, note 6 should read that the Hittite empire was created in the *sixteenth* century, not fifteenth. On p. 104, Ehud is assigned to the tribe of Manasseh rather than Benjamin (cf. Judg. 3:15). On p. 232, "2-3 qinah-meter" should read "3-2 qinah-meter."

This review should not close without mentioning that at the beginning of every chapter the author has indicated a number of biblical passages for reading, thus properly suggesting that his work is not a substitute for reading the Old Testament itself. At the end of the book, an important general and chapter-by-chapter bibliography has been included to supplement the author's text. Without qualification, the book can be highly recommended as a college or seminary textbook for the course in general Old Testament Introduction.

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UNDERSTANDING THE NEW TESTAMENT, BY HOWARD C. KEE AND FRANKLIN W. YOUNG. *Englewood Cliffs, Prentice-Hall, Inc., 1957. 492 pp., $7.50.*

Professors Kee and Young ought to be congratulated with the production of this volume, which with its companion volume, *Understanding the Old Testament,* by Bernard Anderson, forms a major attempt to provide an adequate textbook on the Bible for colleges and seminaries. The attractive and solid publishing job matches the content of this book. Every Bible instructor and pastor will be delighted to use and recommend this volume. The frustrations in finding good introductory materials covering the whole New Testament are to a great extent met by the sound scholarship and clear-cut style of the authors.

For any such large undertaking as this, which tries not only to study the concrete life-situations in which the people who produced the Bible moved, but also to clarify the faith that empowered them and "to understand the power that continues to operate throughout the New Testament down to our own time," (p viii) it is essential that its structure be clear. It is indeed this clarity which makes the book so appealing. The three basic sections of the New Testament (Gospels, Paul, and Catholic Epistles) are grouped around the theme of the community as follows: Part One, The Community Emerges; Part Two, The Community Expands; and Part Three, The Community Matures.

Part One begins with an introduction to the Hellenistic and Jewish world in 45 pages, "The Search for Community." The best part of it is the clear historical survey of such a complex era as the Seleucid and Maccabean period; the weakest part is the religious characterization of the Hellenistic-Roman world. The Stoa, the antecedents of Gnosticism and the mystery religions should have received a more penetrating analysis, as should the religious situation of Judaism. This section would be more helpful for the layman than for the college and seminary student.

After a survey about the characteristics of the early Church, its *kerygma* and canonical history, the ministry of Jesus is dealt with. To this reviewer this section (Chapters 3-5) and that on the problems of the post-Pauline period (Chapters 11-14) are the strongest and most exciting of the book. The difficulty of handling the career and message of Jesus is apparent to every teacher and pastor. In the present volume the Synoptic Gospels are dealt with under three topics: the conduct of Jesus' ministry, the content of Jesus' teaching, the crisis in Jesus' ministry. The reader is not beguiled into any oversimplified statements and the relation of the person of Jesus to the kingdom of God as eschatological reality both futuristic and presently breaking in, is always kept in mind. It is important that the authors let the New Testament speak from the viewpoint of the Old Testament setting; both ideologically and archaeologically, the reader is constantly reminded that the New Testament remains a closed book without the Old.

The section on Acts and Paul is, notwithstanding the excellent archaeological data, maps and descriptions, theologically weak. No one will contest the difficulties in using Acts as a reliable guide to the earliest Church and Paul. Yet one must make up one's mind about the relation of Acts to Paul and stick to it. Otherwise confusion and vagueness result. "Understanding the New Testament" becomes here often a mere paraphrasing of the Biblical text and the conspicuity of Paul and of the Pauline Gospel are lost. The crucial issue of the Pauline apostolate is not sufficiently dealt with within the context of the Pauline epistles. Confusing sentences occur (e.g., p. 51: "In spite of this denial that the Gospel was passed on by human beings, Paul admits that when

it comes to the facts about Jesus and his basic meaning for faith, he has simply passed on to his converts what had been passed on to him.")

Notwithstanding the fine treatment of the Revelation of John, this weakness of fitting together things which can't be harmonized recurs in the last chapter ("The Hope of the Community"). II Peter's clumsiness cannot be said to give "comfort to Christians troubled by the fact that the promised end had not come." (p. 465) The one great theme running through the New Testament is the tension between the "not yet" and the "already"; any "understanding of the New Testament must cope with this seriously. It seems that this tension is addressed on too late a page in this book.

The chapter, "The Community Matures," is well-organized and provides exciting reading. Successively the areas of conflict with state and heresy, of organization (ministry and rites), of rapprochement with the world (John, Hebrews, and I Peter), and of the persistent hope, are dealt with. The authors have been able to combine exegetical preciseness of the individual books with the ongoing life of the Christian Church as such.

Taken as a whole, this book excels in organization, clarity, archaeological depth, and necessary reference materials. The book is a step toward understanding the New Testament, and it induces one to go back to it in order "to appropriate the power that continues to operate through the New Testament down to our own time." (p. viii)

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THE QUEST AND CHARACTER OF A UNITED CHURCH, BY WINFRED ERNEST GARRISON. *New York, Abingdon Press, 1957. 238 pp., $3.50.*

THE CHRISTIAN TRADITION AND THE UNITY WE SEEK, BY ALBERT C. OUTLER. *New York, Oxford University Press,* 1957. 165 *pp.,* $3.25.

It has been a fascinating experience to read concurrently these two books, both by competent and ecumenically experienced Christian scholars. It is inevitable that the two works should be compared, for they appeared at the same time, and deal with the same basic theme—the theme of the Oberlin conference. In a way quite characteristic of the give and take of ecumenical discussion, these forceful writers speak now with and now against one another —though neither mentions the other, for their books were in process at the same time. One's historical and ecumenical perspectives are broadened by reading these stimulating books together, for one sees how what appears at first to be only a difference of emphasis leads to the casting of wide ranges of history and theology in quite a different light.

Dr. Garrison's *The Quest and Character of a United Church* is a cry for both *unity* and *liberty*. To try to find a united church by insistence on a large measure of theological consensus is futile, Garrison insists. It has been tried, and it has failed disastrously. Much of the book is an historical survey documenting the failure. This approach can lead to a temporary and approximate uniformity, but it comes at the high cost of liberty. In reaction to this way, which it tried for itself, Protestantism for a time, and especially in America, all but lost the ideal of unity. The opportunity afforded by religious liberty was exploited by Protestantism to proliferate amazingly. Freedom was prized, but the vision of unity was lost. In reaction against this, in turn, the ecumenical movement arose. Today a way of recovering unity but without loss of freedom is open, a way in which ". . . differences shall remain as differences of opinion, conviction, and practice, but shall be so conceived that they shall no longer constitute barriers to unity among those who hold them" (p. 13). This way gives up any demand for a standardized body of theology, which has been the tragic flaw in Christian history. This way admits all to the united church who wish to be in and who can say "Jesus is Lord," it insists that the members love one another and share mutual concern for each other, it demands an interchangeable membership and ministry, it permits great variety in doctrine and structure and lacks centralized executive or judicial authorities, and it allows liberty and variety in the use and interpretation of sacraments (pp. 15, 223-7). This way of "Christian brotherhood" sees the present denominational merger schemes, with their interest in "bases of union," of little help: "unity will not come by having bigger, better, fewer, and more complacent sects" (p. 203). Of course some communions which hold as essential to true churchliness some point or points which other Christians do not so regard could not be included, if they insisted that their peculiar points of emphasis be accepted by the whole, but they would be even less likely to be included in another type of united church, Garrison holds.

Dr. Outler's *The Christian Tradition and the Unity We Seek* stresses the Christian *community*, the *continuity* of this community in history, and the centrality in this community and this history of Jesus Christ, God's '*tradition*' to human history. Christianity stands or falls by its claim that its originative Christ-Event is historical, and is known in the ongoing life of an actual historical community. It is known there both historically and existentially, for men must make historical judgments about the data of belief, but they also do respond, under the action of the Holy

Spirit, in decision and involvement. The basic authority for all Christians is therefore God's self-manifestation in Jesus Christ, which is "God's prime act of *tradition*—or 'handing over' Jesus Christ to share our existence and to effect our salvation" (p. 110). This divine 'tradition' was a divine act in human history—and it is renewed and made contemporary by the act of God's Holy Spirit. "The Holy Spirit—'sent by the Father in my name' (John 14:25)—re-creates the original act of tradition (*traditum*) by an act of 'traditioning' (*actus tradendi*), so that the tradition of Jesus Christ becomes a living force in later lives and in faith based on response to a contemporary witness" (p. 111). The tragic flaw in Christian history has been the contentious mistaking of separate traditions for God's *traditum* in Christ, thus bringing the bonds of Christian *koinonia* under intolerable strain. The unity we seek will be found as together we draw nearer to "Jesus Christ as God and Savior"; then we shall find the unity that is the fullness and the fulfillment of the unity we have.

There are a number of emphases in Outler's book that parallel those in Garrison's. Both men agree on the necessity of coming to terms with history, both agree that variety is essential in a united church, both agree that rigid conformity or universal uniformity is neither possible nor desirable, and both agree that the contribution of the Enlightenment has been important. And at first glance, Outler's stress on "community first" would seem to be very close to Garrison's emphasis on "brotherhood first"; indeed Outler expresses approval that "the ecumenical movement has re-established the Christian *koinonia* as prior to any agreements about the development of a fully systematized doctrinal consensus" (p. 26). But where Garrison sees the very quest for theological consensus as threatening to love, freedom, and unity, Outler insists that that theological enterprise always should go on within the community, for "sound doctrine is an undeclinable responsibility of the Christian community." The *kerygma* must be safeguarded against distortion. The correct order of Event-Community-Doctrine must be kept, but ". . . care for community without a corresponding care for apostolic doctrine is as one-sided as its Scholastic opposite" (p. 95). So the two approaches turn out to be quite different, and the judgments as to the course of the theological past and as to the ecumenical future vary widely. The ecumenical movement can lean either toward Garrison's wide theological comprehensiveness, or it can, as Outler prefers, "press even harder for broad and deep consensus about our doctrines, our ways of worship, our full communion" (p. 106). This reviewer hopes it will move more in Outler's direction, for the question is not, will a united church have a basic theological pattern? but it is only, what kind will it have? The vague union Garrison proposes probably would not command as wide a following finally as would the other approach, and would seem to lack both sufficient cohesion for a very effective presentation of the gospel, and a sufficient definiteness to resist being swallowed by the world. Not that Outler's formulation does not have its serious problems—indeed his own awareness of its limitations (pp. 146 f.) supplies ammunition for the critic. To define "the tradition" as "God in Jesus Christ" and then to compare this with "our traditions" is to some extent to compare disparates, and it brushes past some fundamental issues. Nevertheless, this general approach would seem to be the more realistic and promising of the two.

ROBERT T. HANDY

NO CROSS, NO CROWN, BY WILLIAM J. WOLF. *New York, Doubleday and Company, 1957. 211 pp., $3.00.*

Professor Wolf has written an excellent introduction to the discussion both past and present, of the meaning of the atonement in the Christian faith. He covers the historical development of the main types of theory, and goes on to analyze the meaning of atonement in such a way as to seek to do justice to the depth and richness of the many themes and metaphors which have gone into the Christian understanding of the Cross.

In his first chapter entitled "Security and Salvation" the author briefly characterizes the spiritual problems of contemporary man and surveys some tendencies in the current emphasis on religion in our culture. Some present movements, including the emphasis on Biblical theology, he sees as offering hope for deeper grasp of the meaning of salvation. On the other hand popular religiousness may easily conceal the plight of man. Wolf also stresses the importance of the ecumenical discussion, and especially an appreciation of Orthodox thought with its view of actual redemption as a consequence of the death and resurrection of Christ.

Several chapters are devoted to an analysis of the biblical roots of "atonement" and the various major doctrines both in the East and in the West. Wolf reviews a large body of materials in these pages and achieves a succinct and yet on the whole fair statement of the important points.

In the final chapters Professor Wolf turns to his constructive development which he organizes in this three-fold scheme. Redeeming the Past, Deliverance from Guilt; Redeeming the Present, Justification; and Redeeming the Future, Sanctification. An especial emphasis is placed upon the affirmation of salvation as the climax of the work of redemption. This involves the saving of nature as well as history, the body with the spirit, the entire cosmos and not just one segment of it. "The particular, local Christ of Palestine dies in order that he may become the universal Christ, triumphant over the fragmentation of human life in a special moment and a special body." Wolf continues, "the fabric of creation . . . has been renewed in its wholeness by Christ's death and resurrection." (p. 185) Wolf believes that classical Protestant doctrine with its extreme emphasis on forgiveness of sin has not sufficiently dwelt upon this movement in which Cross and Crown are the indivisible aspects of the whole drama. On this point he may not do sufficient justice to the Reformer's eschatological hope. They did not deny ultimate salvation; but, especially in Luther's case, they were wary about claiming too much for human history. Dr. Wolf, quite rightly it seems to me, holds that the atonement implies that God takes the painful consequences of alienation upon himself. (p.170) God the Father suffers with the Son.

One penalty of covering so much ground in a brief book is that essential parts of the discussion must be slighted. My major criticism of Wolf's argument is that it is methodologically unclear. He takes a broad view and says that all the basic metaphors which have been used to express the meaning of atonement must be held together. But how is this to be done? What are the ultimate theological criteria? It is puzzling that while Wolf declares for beginning in theology with God's act rather than with human need, his own method seems to me to interpret the meaning of atonement precisely through an analysis of the human needs which are being met by God's act. Though he does not explicitly declare it, one senses a certain criticism of Bultmann in Wolf's methodological statements; but his actual methodology seems to me in some respects close to Bultmann, and also to Tillich.

More explicit attention to methodology, I suggest, would have given more cogency to Mr. Wolf's argument that the atonement must have cosmic significance. This is true in Christian faith; but how is it to be understood? That it the problem. Also I believe the writer might have taken a more positive attitude toward the relation of acceptance in psychological therapy to forgiveness. Acceptance is not the full meaning of forgiveness but whatever acceptance is it is not "simple"; and I suspect it throws much light on forgiveness.

These remarks must not obscure my appreciation of this book. It is a forthright, probing insight into the center of the Christian faith.

DANIEL D. WILLIAMS

PSYCHOTHERAPY AND RELIGION, BY HENRY GUNTRIP, *New York, Harper & Bros., 1957. 201 pp., $3.00.*

PERSONALITY AND RELIGION, BY PAUL E. JOHNSON. *Nashville, Abingdon Press, 1957. 297 pp., $4.50.*

THE FAMILY AND PSYCHOTHERAPY, BY C. F. MIDELFORT, M.D. *New York, McGraw-Hill Book Company. 203 pp., $6.50.*

THE FAMILY AND MENTAL ILLNESS, BY SAMUEL SOUTHARD. *Philadelphia, Westminster Press, 1957. 96 pp., $1.50.*

The author of this book begins his discussion by setting forth a false dichotomy between preaching and counseling and concludes it by equating religion with human values. The intervening chapters are devoted to a popular reinterpretation of psychoanalysis. However, the book fails to come to grips with the basic issues of the Christian revelation of God as it both challenges and is challenged by contemporary psychotherapy. The book fails to come to grips with the ultimate dimensions of man's need for redemption. One turns to Albert Outler in his book, *Psychotherapy and the Christian Message,* and to the late David Roberts in his book, *Psychotherapy and a Christian View of Man,* for a serious and informed grappling with the evangelical Christian truths which are relevant to and renewed by an understanding of contemporary psychotherapy. The author has not reached the depths even of J. G. McKenzie in his book, *Psychology, Psychotherapy, and Evangelicalism,* a much older but nevertheless a much more penetrating book.

Paul Johnson has made a basic contribution in relating the core study of personality to what is central in religious experience. He uses the case history method of presentation followed by a careful critical analysis in the light of four of the most prevailing theories of personality: (a) the Freudian theory; (b) the theory of Kurt Lewin; (c) the theory of Harry Stack Sullivan; (d) the theories of Gordon Allport. He uses the developmental premises underlining Freud's contribution to the understanding of infancy, Lewin's contribution to the psychology of childhood, Sullivan's appreciation of the psychology of youth, and Allport's psychology of maturity. With poetic prose amounting to literary proportions he describes the essential loneliness of mankind.

In a second section he discusses what it means to be a religious person, drawing heavily upon world religions other than Christianity as well as Christianity itself for an understanding of the conditions of religious growth and the handling of the stresses of personality.

In a third section he interprets the wholeness of personality through what he calls a dimensional view of personality which takes up the I-me, the I-it, the I-we, and the I-thou relationships

of man to himself, to his environment, to his group life and to his god. He concludes his book with the becoming, belonging, and being aspects of man's quest for the ultimately meaningful in God.

The overall impression one gets of Johnson's work is that he is emphasizing the common elements of world religion rather than the uniqueness of the Christian faith in personality. He makes a basic contribution in that he brings in other religions than the Christian faith. However, one wishes that he had gone on beyond this and dealt with fundamental cleavages as well as the smooth continuities between psychotherapy and the Christian faith, between naturalism as it is humanistically expressed, and the revelation of God in Christ, as well as challenging contemporary psychologists and psychotherapists on their philosophy of science. But these are questions that simply provoke stimulating conversation of vast portions and cause one to want to know not only the book but its author more profoundly. I have used this book as a basis for a classroom discussion and find it challenging and stimulating to students. However, I think a basic difference of interpretation should be noted. Johnson seems to follow Hocking rather faithfully in his interpretation of world religions from a more synchronistic point of view. I myself would lean much more heavily in Kraemer's direction in emphasizing both the continuities and the radical cleavages between Christianity and other world religions.

Several years ago Rudolph Kiev, in an article on rural psychiatry, pointed out that in a rural community the mentally sick person has to be dealt with in the context of his total family, involving members of the family as a whole, rather than dealing with the patient as if he were an isolated individual apart from the family. Interestingly enough, C. F. Midelfort comes forth with a clinically demonstrated series of case histories in which he has wrought out a technique of psychotherapy which involves the intimate interaction of different members of the family — husband, wife, children, and even in-laws — woven into the actual process of treatment itself. Each one of the classical syndromes of personality disorders is discussed in detail from the point of view of the involvement of the family in the loving socialization of the patient as he moves from illness to health again. Midelfort does not believe that love can remain an abstraction but must be integrated in the responses of the total family. "Family therapy treats the family as a dynamic unit in which illness is seen as reaction and counter-reaction, requiring as much attention to one as to the other." (Page 192) He looks upon therapy as the compounding of the action, reaction, and counter-reaction of family members under the supervision of the psychotherapist.

Concurrently with the publication of this book on the family and psychotherapy, Samuel Southard, erstwhile professor of pastoral care at the Institute of Religion in the Texas Medical Center at Houston, Texas, and recently appointed as associate professor of psychology of religion at the Southern Baptist Theological Seminary, has written a book on the pastoral care of mentally ill people from the point of view of the context of the family. One of the unique characteristics of the pastor's relationship to his people is that he does not deal with any one age group singly, as is true of the college professor, child psychiatrist, etc. He deals with all age groups simultaneously. Any counseling he does is done within the context of the total family interaction, ordinarily. Certain specialized types of pastoral work are different from this, but the general parish minister is ordinarily so. Therefore the distinctly pastoral care of the mentally ill is done within the context of the family as a whole.

Southard discusses ways of recog-

nizing mental illness; he interprets mental illness as a problem-creating and problem-solving experience. He identifies the nature of the crisis which illness creates in the family. He discusses the interaction of pastor, patient, psychiatrist, and family as the family seeks help for their loved one, decides on treatment, reacts to the treatment, and discovers a new dimension of the Christian faith in the healing of their loved one.

Southard's book was written as a Westminster Pastoral Aid Book in the series of such books to be handed to members of the family. However, the pastor himself will find tremendous guidance and help as he reads this and other volumes in the series.

WAYNE E. OATES

CROSS AND CRISIS IN JAPAN, BY CHARLES W. IGLEHART. *New York, Friendship Press, 1957. 166 pp., $2.00.*

JOURNEY INTO MISSION, BY PHILIP WILLIAMS. *New York, Friendship Press, 1957. 180 pp., $1.25.*

Dr. Charles W. Iglehart, the author of this timely book, and his elder brother Dr. Edward T. Iglehart were both veteran missionaries in Japan sent by the Methodist Church of America. Their work in Japan was deeply appreciated by the Japanese people.

The author of this book worked in Japan not only in the urban area but also in the area where rural problems could be well observed and studied. The field of his activities was extensive. It covered Christian education in the secondary school as well as in the University. Evangelism was of course his primary interest. The important role he played in the interpretation of the Japanese psychology and problems to the Western people was great.

He came back to Japan soon after World War II was over, as an adviser to the General Headquarters of the Occupation Forces. His rich experience in the past and the firsthand information on the New Japan which was thus acquired enabled him to compare the Japan of yesterday with the Japan of today and give advice to the Japan of tomorrow as to the course she should take. In other words, he could point out "Cross and Crisis in Japan" without any prejudice.

He has grasped the grounds for hope as well as the grounds for distress in Japan. Keen insight of observation, deep sympathetic attitude and earnest Christian zeal characterize this book. By a glance at the chapter titles one can see how large an area the author has tried to cover. I hope he will expound some of these subjects more in detail in future books.

1 Some Japanese churches
2 The Japan of Yesterday
3 Rebuilding on Old Foundations
4 Enlarging the Borders
5 The Church Taking Root in Society
6 Meeting Today's Crisis Together
7 Other Churches and Faiths
8 Facing Tomorrow—Crisis and Cross

In addition to these chapters there are three tables of statistics on Christian churches, schools, and social work in Japan. There is a selected reading list which will be useful in the study of mission problems.

Without hesitation I can recommend this book both to Japanese and to English-speaking people. For Japanese it will provide food for thought and reflection, for it indicates the direction in which Japan should proceed. For Western Christians it will supply materials in the planning of mission policy for tomorrow. The world today does not allow us to remain complacent. The Christian Church must march on or fall back. Cross or Crisis? This book certainly deserves commendation.

Philip Williams is an alumnus of Union Theological Seminary. This is a most fascinating book by a young

missionary of the Evangelical and Reformed Church. His various experiences are depicted in this journal of his first five-year term in Japan. He taught in one of the oldest Christian universities in Sendai, in the northern part of Japan, and he went back to this institution this year. The description of his personal contacts with his students, colleagues, and Japanese Christian leaders, lay as well as ministers, are very interesting. The present writer has so many mutual friends with the author that he cannot help smiling while reading several passages. The book has suggestive statements with regard to the attitude of a new missionary in a foreign country. This book may be used for discussion groups in the study of Christian missions. It deserves a high commendation.

SOICHI SAITO

CHRISTIANITY AND COMMUNICATION, BY F. W. DILLISTONE. *New York, Charles Scribner's Sons, 1957. 156 pp., $3.00.*

The Dean of Liverpool Cathedral occupies himself at the outset with the necessity and difficulty of communicating the Gospel (presented in terms of pictures belonging to the pre-scientific age) to contemporary persons in modern scientific world-pictures. He classifies the 'perennial problems' of the Christian missionary in any age: (1) how simple or complex is the essential message to be communicated? (2) what is the character of the messengers who are the communicators? (3) what is the character of the means and channels of communication available at any particular period of history? (4) what is the relationship between the respective languages of the giver and receiver in the process of communication?

Dr. Dillistone then goes back to what he describes as first principles in an attempt to discover what are the unchanging factors in all processes of human communication. He comments on the rich collection of formal images and word patterns found in the Old Testament, yet he finds there is lacking a true integrating agent. In the New Testament, on the other hand, *the* Word is spoken and *the* Image is revealed. "Gospel and light, word and image, are inextricably bound together in the Christian revelation." Dr. Dillistone traces how the ancient Christian witnesses expressed their testimony in two forms: "We have seen" and "We have heard." He concludes that, "according to the witness of the Bible, God did not ignore or despise the structures of communication which had already come into existence within the course of human development."

With particular emphasis upon the Hebraic-Hellenistic 'bridge,' the author presents a survey of how the Gospel has been communicated into new cultures with images and speech-patterns vastly different from those of the culture within which the communication was originally made. "The Gospel, born in prophecy and history, had begun to be translated into the language of symbol and myth." This survey leads us through the Middle Ages and into the Modern World to the construction of the great myth of modern science, abolishing a 'beyond' either in time or space.

The essential Christian message, Dr. Dillistone tells us, consists of a story and a picture. "The *story* tells of the activities of Jesus of Nazareth: it reaches its climax in the record of His suffering, death and resurrection appearances." "The *picture* portrays a central figure whose personal career infolds itself around one burning centre—the place of death and resurrection—from which the whole is viewed and interpreted."

Of course, man is always gaining new knowledge of his universe and each age must be concerned with constructing a Christian interpretation of the universe. How is the Christian communicator going to be able "to hold fast to

an avowedly *Christian* myth when the scientific myth seems to be firmly grounded and so near to universal acceptance?" Finding Bultmann's answer seriously open to question, Dr. Dillistone looks to the cosmic significance of Jesus Christ. The communicator, one understands, must see a new world and enter into a new dimension of life. "In the light of the face of Jesus Christ the imperfection of all impersonal and sub-personal mythologies is revealed."

The author is enthusiastic, and rightly, about the possibilities of the media of mass communication. He sees them as being "means at a lower level of intensity, at a wider range of outreach" than person to person encounter and of communication through the sacramental drama. He ascribes major importance to media which can "convey *the symbolic drama and the segment of living experience* into the very homes of the people."

Moving suddenly into the area of technique, Dr. Dillistone betrays a naivete at sharp variance with the sophistication marking the rest of his work. He is surely to be commended for saying that Christian churches "dare not let this new and most powerful medium [of television] go by default" and that we must make sure "that as 'information' of all kinds courses through the world's channels of communication the most important 'information' ever given to man shall not be left out." But, then, Dr. Dillistone seems overly to simplify the task. His conclusion here is the one that "if God's communication to eye and ear is to be effectively transmitted into our modern world, the newspaper and the film, the broadcast and the telecast, must in some way be utilised or the greater part of the world will continue to be unaware that such a communication has ever been made."

Yes! Most persons will agree. But we have found the existence of subtle, compelling theological factors, based on the fact that the Gospel of Jesus Christ stands itself in judgment upon the means employed by men to proclaim it. We have had to grapple with the hard question: when does 'evangelism' become 'exploitation'? It is a harder question than we had realized, for techniques are now moving rapidly into uncharted areas labeled 'motivational research' and 'subliminal advertising.' We have come to realize sharply that we must rediscover the essential meaning of 'Christian witness' and 'evangelism' before we go on perpetuating manifold techniques. We have even come to the wracking conclusion that 'technique' must always die—at our hands—so that it may be transformed by the hand of the resurrected Christ. Dr. Dillistone does not provide room in this discussion for the radical transformation which is taking place in our thinking now about the field of mass communication in its relation to the Gospel of Christ.

The author moves into a superb section of the book on 'the task of translation' and calls for 'imaginative identification' with the person whom we desire to communicate with, and 'reciprocal interchange' which, as a very process, possesses excitement and the seeds of new life and meaning. "So to present the Image that the neighbor allows it to become *his* image, so to proclaim the Word that the neighbor welcomes it as *his* word, this is the communicator's task and glory in every age."

MALCOLM BOYD

WORDS AND IMAGES, BY **E. L. MASCALL.** *New York, The Ronald Press, 1957. 132 pp., $3.50.*

Father Mascall is an Anglo-Catholic theologian whose clear and orderly mind has traversed a number of areas of current theological concern. In his most substantial books, such as *He Who Is* and *Existence and Analogy*, he

has made a significant effort to make the case for Thomism in modern terms. He has written extensively on the doctrines of Christology and the church. A recent book deals with the problem of relating Christian faith and modern science. In his latest work, *Words and Images,* he takes up the challenge offered to Christian faith by the modern school of linguistic analysis.

That this is a significant challenge cannot be doubted. Ever since A. J. Ayer's *Language, Truth and Logic* first appeared on the scene in 1936 (and in fact long before this on the part of those who were conversant with the British philosophical arena), it has been apparent that the theologians were in process of being called to task for their fuzzy use of language, and indeed being challenged as to whether their use of language could have any significance whatsoever. The stridency of Ayer's initial challenge has been somewhat modified in his subsequent volumes, and indeed the terms of the debate have shifted significantly in the intervening twenty years, but the on-going problem remains one with which Christians must grapple. We are asked to explain what we mean when we make a theological statement, and we are further asked whether words, in the sense in which we are using them as Christians, can have any real meaning at all.

Father Mascall tries to come to honest grips with this problem. A significant portion of his book is concerned with stating the position and concerns of the opposition. He gives useful summaries and appraisals of Ayer's earlier position, and engages in a kind of running commentary on the Flew and MacIntyre volume, *New Essays in Philosophical Theology,* which consists of exchanges between Christians and linguistic analysts. He also includes an extended critique of Professor Braithwaite's now-famous Eddington lecture, "An Empiricist's View of the Nature of Religious Belief." This and other statements of the position under discussion are weighed and found wanting, and Father Mascall then tries to develop an alternate theory about the use of words which will not only meet the criticisms of the analysts about the nature of theological discourse, but also provide a legitimate means in our day of communicating the Christian faith. He has some good things to say about a religious epistemology being necessarily grounded in something beyond sensation, but the development of his own alternative in terms of a doctrine of analogy is disappointingly brief. To get the full force of his constructive position, it is necessary to supplement the latter portion of this book with Father Mascall's more detailed treatment of analogy in *Existence and Analogy.* And the concluding portion of the book, dealing with "Images and their place in theology," draws so heavily on Austin Farrer's *The Glass of Vision,* that it too should be consulted to catch the full flavor of Father Mascall's rebuttal.

As a Protestant I find real difficulty in fitting myself into the Thomist orientation which guides the direction of Father Mascall's every syllable, and I find myself instinctively uncomfortable with a doctrine of *analogia entis* and the understanding of revelation which it presupposes. However, I must also say that Protestants have perhaps been a little hasty in their general denial of the analogical approach. One of the tasks of our theological generation may be the creation of a distinctively Protestant doctrine of analogy, which does justice not only to our understanding of revelation, but also to the necessity of communicating our faith to our fellow men. Even Barth, in his vigorous denial of the Catholic doctrine of *analogia entis* does not repudiate the concept of analogy, and a following up of his all-too-elusive hints about the *analogia fidei* and the *analogia relationis* may be a fruitful place to start some theological construction work. At all events, the lesson of Father Mascall's book to a Protestant may be that the

latter has no right to be too critical of an attempt to meet an important challenge, until he is able to come up with a significant alternative.

ROBERT MCAFEE BROWN

THE KINGDOM BEYOND CASTE, BY LISTON POPE. *New York, Friendship Press, 1957. 170pp., $3.00.*

The Dean of Yale Divinity School has written a timely book exploring one of the most pressing issues of our day: the involvement of the church and the implications of the Christian Gospel in the field of racial and cultural relations. The book gives evidence of having been written by a man who is well seasoned in his subject matter. It is enhanced by the author's widespread travels in various parts of the globe where caste-like human relationships prevail. Dr. Pope has quite rightly cast this drama in worldwide perspective without, at the same time, minimizing the ugly scenes enacted almost daily in our own nation.

As one might expect, the bulk of the book consists of a summary of the findings of the behavioral sciences concerning race relations generally, with particular emphasis on such issues as prejudice, caste, and integration. The reader will be impressed by the way social science has progressively functioned to unmask the myths and stereotypes which govern human relationships. The road to racial justice is strewn with the skeletons of dead theories advanced by generations of racists. Unfortunately, the way of scientific enlightenment, although indispensable, is not sufficient to cope with the depths and irrationalities of the problem of caste relationships. Although little new material is presented in these chapters, what is lacking in originality is made up for by a highly readable style and a discriminating choice of content.

Dean Pope is one of the most astute analysts of the social scene in American Protestantism, despite harried administrative duties these latter years to which he whimsically refers as a "conflict between the office and the street." This analytical talent is best expressed in Chapter Seven on "The Involvement of the Local Churches." We are once again reminded of the offensive fact that "eleven o'clock on Sunday morning is the most segregated hour in the week." The church has lagged behind courts, trade unions, factories, schools, department stores, athletic gatherings, and "most other major areas of human association as far as the achievement of integration in its own life is concerned." (p. 105) However, Dean Pope notes the significant statistical gains made by many denominations toward a more inclusive fellowship as well as the emergence of interracial churches. One point missing from this chapter is the ambiguity of the churches' involvement in the community. Although it is true that the church lends its sanction to the dominant values of a community, the church also functions as critic of local values and as a remembering community of transcendence.

The final chapter deals with the biblical and theological implications of racial disunity. It appears somewhat as a theological appendage. The author concludes on this note of Christian hope: " . . . where God truly reigns and His kingdom prevails, men know no difference of color or race. Forgiveness and oneness in Him are the way of life in the kingdom beyond caste." (p. 160)

This book is being widely read and is highly commended as the missionary study book on the theme, "Christ, the Church, and Race."

ROBERT LEE

Book Notes

RELIGION IN ACTION, BY JEROME DAVIS. *New York, Philosophical Library, 1956. 319 pp., $4.00.*

Few recent churchmen or theological educators have invested their lives in matters of Christian social concern with the consistency and vigor of Jerome Davis (U.T.S. '20). This book is a kind of *credo*. Against the background of the present world crisis, the author gives his analysis both of the difficulties we face, and of the "fronts" (individual, family, church, labor, nation, United Nations) through which we must work to solve our problems.

Pastors and laymen will find stimulating ideas here. Throughout there is a summons to apply Christian insight and faith to social problems. An unusual and helpful feature is the use of prayers and quotations in connection with the different chapter themes. The topical development of the book suggests the order and scope of this provocative volume: Part I, The Present Social Order; Part II, Guide Posts to Progress; and Part III, Changing the Social Order.

R. F. B.

PICTORIAL HISTORY OF PROTESTANTISM, BY VERGILIUS FERM. *New York, Philosophical Library, 1957. 368 pp., $10.00.*

This collection of old and new "etchings, drawings, lithographs, paintings, maps and photographs" is in no sense a history. It is a scrapbook of pictures, accompanied by disjointed running commentaries. There are a number of errors: for example, Thomas Hooker would be quite surprised to find that "It was he who grasped the significance of the idea of the separation of church and state" (p. 150)! The description of "English Separatists, Independents and Congregationalists" is hopelessly inadequate—inexcusable in view of the great amount of excellent research on these topics in recent decades. There are some peculiar choices of emphasis: why should "Lutheranism in Sweden, Norway, Denmark and Finland" get twenty-six pages, while such topics as "The Thirty Years' War" and "German Pietism" but one each? From the few pages on "The Protestant Ecumenical Movement," one might conclude it began about 1925. What is the justification for calling all the Anabaptists Mennonites? For those who like pictures, this scrapbook may have real interest, for many of the items are indeed vivid and dramatic.

R. T. H.

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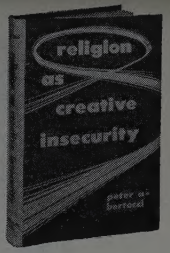

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